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OF
THE SON OF MAN

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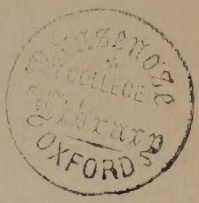
THE MESSAGE
OF
THE SON OF MAN

BY

EDWIN A. ABBOTT



"Let us make MAN in our image, after our likeness; and let them have dominion..." *Genesis* i. 26.

"What is MAN that thou art mindful of him, and THE SON OF MAN that thou visitest him?... Thou madest him to have dominion...; thou hast put all things under his feet."
Psalms viii. 4—6.

"What is MAN that thou art mindful of him, or THE SON OF MAN that thou visitest him?... Thou didst put all things in subjection under his feet.... But now we see not yet all things subjected to him." *The Epistle to the Hebrews* ii. 6—8.

"Till at the last arose THE MAN
* * * * *
* * * * *
Move upward, working out the beast."
In Memoriam, cxvii.

"See that thou do naught as a beast. Else, thou hast lost THE MAN." *Epictetus.*

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TO
"THE SONS OF MAN"
IS DEDICATED
THIS ATTEMPT TO HELP THEM
TO UNDERSTAND THE MESSAGE
OF
"THE SON OF MAN"

KIEFFER 12 57

PREFACE

If we had to select from the gospels two or three phrases that seemed fittest to give a clue to the meaning of Christ's deepest doctrine, "the Son of Man" would seem to claim a place in the selection.

It is applied to Christ in all the four gospels, and that frequently, and near the end, as well as near the beginning, of His career. It never proceeds from a friend, never from an enemy, never from an evangelist or neutral relator, but practically always from our Lord Himself. This self-appellation is connected, sometimes with a claim to authority; sometimes with a recognition that the Claimant has been rejected; sometimes with predictions that He is destined to suffer and to die and to be raised up; sometimes with descriptions of a future Coming in glory. If we could understand why He chose this unvarying title to describe Himself amid such various circumstances, we might gain more insight into His conception of the nature of His mission.

Some have replied, in effect, "He chose it because He had in view the words of Daniel, 'Behold, one like the Son of man came with the clouds of heaven,' and

'the Son of man' was regarded by the Jews as a Messianic title, and as equivalent to 'Christ, the Son of God.'" But such a reply merely illustrates the need of referring, or at all events approximating, to original authorities. The quotation given above from Daniel is given from the Authorised Version. The Revised Version gives "one like unto a son of man," without the definite article, and without a capital letter to "son." This is in accordance with the original. The meaning is simply "one like a human being." No early Jewish literature recognises "the Son of man" as a Messianic title. There are many such titles, but this is not one of them.

Others point to the Book of Enoch where the term is used for the first time as follows, "And there I saw One who had a head of days...and with Him was another being whose countenance had *the appearance of a man* and his face was full of graciousness, like one of the holy angels. And I asked the angel who went with me...concerning *that son of man*, who he was...." Printing "Son of Man" with capital letters, they may argue that here we find "*that* Son of Man" (which they regard as "*the* Son of Man") used absolutely as a recognised Messianic title.

But this passage, as has been shewn by the author in a previous work[1], rather disproves, than proves, that

[1] For the reference, and for references to other passages quoted in the text, see the notes at the end of the volume.

"the Son of Man" was a recognised Messianic title. The character, so to speak, seems to the writer of Enoch to require introduction. He is first introduced as "*a* man" in a phrase borrowed from Ezekiel ("the appearance of a man"). Not till then is he referred to as "that son of man," where "son of man" seems borrowed from Daniel, and it appears better to print "that son of man" (not "that Son of Man") meaning "that human being whom I mentioned just now, and who, though human, is with God."

The present treatise invites the general reader to take a brief and comprehensive view of the results of a long and detailed investigation into the meaning of Christ's self-appellation, in which the investigator starts from the hypothesis that Jesus was more likely to be influenced by the Jewish scriptures than by the Jewish apocrypha. The latter should certainly be called in to our aid, but, in the author's judgment, not until the former have been fully utilised.

We shall begin by asking, "Was the title 'son of man' given in the Old Testament to any person or persons? If to one, what do we know about him? If to more than one, what characteristics had they in common?"

The answer is, that Ezekiel was called "son of man" by a voice from heaven nearly a hundred times, and Daniel once. And these two prophets had this in common, that in their prophetic visions the former saw

"the appearance of a man," and the latter "one like a son of man," above, or near, the Throne in heaven.

The observant reader will not fail to note the similarity between the expressions of Ezekiel and Daniel and those brought together by the imitative writer of the passage above quoted from the apocryphal Book of Enoch—"the appearance of a man," and "that son of man."

Further, the two prophets had also this in common, that each of them saw, in a vision, what the Hebrew Bible calls four "living things." This our English Versions translate, in Ezekiel, four "living creatures." But in Daniel they translate it four "beasts." In Ezekiel, the "appearance of a man" is regarded as controlling the four living creatures like a charioteer; in Daniel, the four beasts are four conflicting empires whose dominion is taken away and given to the figure that is "like a son of man." But in both prophecies Man appears to be regarded as dominating the Beast.

Passing from Ezekiel and Daniel we have next to ask, "Does the Bible elsewhere represent 'man' or 'the son of man' as exercising dominion over non-human nature? And, in particular, does this representation occur in any portion of the scriptures that is alleged in any of our gospels to have been quoted by our Lord?" The answer to both these questions is, Yes. In the first place, this thought occurs in Genesis, "Let us make *man* in our image, after our likeness;

and let them have dominion..." and then follows an enumeration of their non-human subjects.

In the next place, it occurs in the eighth Psalm, "What is *man* that thou art mindful of him, and *the son of man* that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honour. Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet."

This Psalm contains words quoted by our Lord, "Out of the mouth of babes and sucklings hast thou established strength," and there are perhaps other allusions to it in the words of Christ. The Epistle to the Hebrews and the First Epistle to the Corinthians apply it to Christ, the former expressly quoting the passage mentioning "the son of man."

Another passage likely to have been much in our Lord's mind occurs at the beginning of Isaiah's description of the "despised and rejected of men," of whom the prophet says that his "form" was "marred," and he adds, "more than *the sons of man*." This adds a new thought, but one by no means incompatible with a spiritual view of the Psalm above quoted, namely, that although "the son of man" is to be exalted above the beasts, he is to be exalted through suffering.

The words of Isaiah, taken with those of the Psalmist, and illustrated by the Pauline doctrine of the first Adam, who is earthy, and the second Adam, who

is spiritual, may remind us of Tennyson's description of the world as being

> "The seeming prey of cyclic storms
> Till at the last arose the man;
> * * * * *
> The herald of a higher race
> And of himself in higher place."

The context warns us that man must expect to be "crown'd with attributes of woe, like glories," and it concludes thus:

> "Move upward, working out the beast,
> And let the ape and tiger die."

This has been anticipated by Epictetus, "See that thou do naught as a beast. Else, thou hast lost THE MAN." It will be one of the objects of this treatise to shew that Epictetus also has been anticipated by Hebrew theology.

As regards Ezekiel (and this also applies to Daniel) the best explanation of the appellation "son of man" given to him from heaven appears to be that it is intended to encourage him in his mission. He is called "son of man" just after he has seen the heavens opened and a vision of "the appearance of a man" controlling the Universe. It is as though the Voice said, "I manifest myself to thee as Man, and thou art in my likeness, 'son of man.'"

This treatise will attempt to shew that a similar sense of the unity between God and Man underlies Christ's self-appellation.

Believing, in accordance with Hebrew theology,

that Man, in the invisible plan and purpose of the Most High, was designed in the image of God, Jesus was always looking back to that "image," that divine archetype, the Humanity of God.

Believing also, in accordance with the same theology, that Man, in the visible, initial, and rudimentary outcome of that creative plan, had fallen away from the image of the Creator and was passing through ages of development and purification under His shaping and refining hand in order that he might be conformed to the divine likeness, Jesus was always looking forward to that future conformation, that second Adam, who would redeem the failure of the first, and who would vindicate the Divinity of Man.

This Humanity of God and this Divinity of Man Christians believe that Christ combined within Himself. If so, it was open to Him to call Himself either Son of God, or Son of Man. Why choose the latter?

The answer may be found by asking another question. After being called by a Voice from heaven Son of God, and after being tempted by Satan to turn stones into bread, why did He reply with a quotation, not about the characteristics of the Son of God but about the characteristics of Man, "Man shall not live by bread alone"?

Again, when the new convert, Nathanael, rapturously hailed his Master, not only as "King of Israel" but also as "Son of God," why did Jesus tacitly put aside the high title of "Son of God" and

turn the disciple's attention to what we should call the lower title, "Ye shall see the heaven opened and the angels of God ascending and descending on *the Son of Man*"?

Perhaps some one may reply, "This is from the fourth gospel, and that gospel does not profess to give Christ's exact words. Probably Jesus never said this." Assume that He did not. Still there remains a question of profound interest for those who believe that John often expresses what Jesus *meant*, where Mark, Matthew, and Luke merely approximate to the expression of what Jesus *said*:—What did John *suppose Jesus to have meant* when he put into His mouth such a reply to Nathanael? Why did John represent Him as apparently putting the title Son of Man above the title Son of God?

Reasons will be given for concluding that the unknown evangelist's motive was somewhat as follows; it was not that he underrated the humanity of God, but—being imbued with the spirit of John the beloved disciple whose gospel he set forth—he felt that Jesus, in His doctrine, thought it needful to lay a greater stress on the divinity of Man. All teachers proceed from the known to the unknown. Jesus was the great Teacher, and He taught, what the Johannine Epistle teaches in effect, "If ye do not love the son of man whom ye have seen, how can ye love God whom ye have not seen?"

A formal study of the Jewish Law and of Jewish

tradition appears to have led the leaders of religious thought in Palestine, during the days of John the Baptist and Jesus, to fall away from the high standard of Hillel into a comparatively non-human or even inhuman sphere where they talked too much about God and thought too little about Man.

In His reply to Nathanael Jesus seems to have implied this among other things: "Do not be so ready to talk about God, or to call a prophet the Son of God. The heavens shall be opened for you as they were opened for Ezekiel—alone among the prophets of Israel. Then you shall see angels of God ascending and descending on the Son of Man. And the Son of Man then revealed to you on earth will be greater than the Son of God in heaven, yes, and greater than God in heaven, as you at present conceive of God."

This, though not so clearly expressed by the three earliest gospels, appears to be the lesson conveyed by Christ's self-appellation in all of them. We Christians must take our stand on the solid rock of Christ's Person in our hearts. He, Son of Man, is also Son of God. We must not separate the two in thought. But in practice we must begin with lovingkindness to Man first and the love of God second. The latter is the higher. But we must begin from the lower.

Readers familiar with other treatises on "The Son of Man" may be surprised at finding, in this rather lengthy preface, no mention of the Aramaic phrase by

which Jesus may have expressed it, and of its various shades of meaning in Aramaic as distinct from Hebrew.

This subject will be touched on in the following pages, but it is omitted here because the evidence is scanty, inconsistent, and inconclusive; and inferences about it, whatever they may be, do not materially affect the argument above stated, which is based broadly on Hebrew and Jewish thought and is not dependent on minute verbal distinctions or conjectures.

At the same time it may be well to mention one fact in connection with this part of the subject, which bears on Ezekiel's above-mentioned appellation "son of man," and which reveals an agreement between Hebrew and Aramaic.

The Hebrew is *ben adam*, "son of Adam" or "son of man," for *adam* means either "man" or "Adam."

Now it is well known that after the Captivity, when Aramaic speech supplanted Hebrew speech among the Jews, the Hebrew Bible became unintelligible to them, somewhat as the Latin Vulgate has become unintelligible to illiterate Italians. Consequently, when the scripture was read in synagogues, it became the custom first to read out the written Hebrew text in Hebrew and then to interpret it orally in Aramaic.

Let us imagine Jesus as a child sitting in the synagogue and hearing the reading of Ezekiel; how he was sent forth to prophesy (some say when he was

thirty years old); how "the heavens were opened"; how he saw the motion of "the Spirit"; how "Spirit" (*sic*) came to him; how he was called "son of man" and sent to preach to his countrymen; and how he was carried in the air to Jerusalem, and afterwards carried to the top of a mountain—with several other experiences not unlike those that befell Jesus Himself later in life.

Our business is, not with all these similarities of experience—which will be discussed later on—but with the appellation of Ezekiel that the child Jesus would hear in Aramaic, corresponding to the Hebrew *ben adam*.

In Aramaic, "man," according to high authorities, is never represented by *adam*. The Hebrew *adam* (they say) when found in Aramaic, always means the patriarch Adam. The interpreter, therefore, after rendering *ben* by the Aramaic *bar* ("son of," familiar to us in Simon Bar Jonah, or Simon son of John) ought to have rendered *adam* by the Aramaic word commonly corresponding to the Hebrew "man (adam)."

But such evidence as we have goes to shew that the child Jesus would not have heard this. We have, it is true, no written Aramaic interpretation of scripture so early as the first century; but we have one of early date called the Targum (i.e. Interpretation) of Jonathan. This calls Ezekiel "Bar Adam," that is, "son of Adam."

This does not contradict, but it amplifies, the possibilities of the meaning above suggested for

Christ's self-appellation. For in the doctrine of such a Teacher the personification of the human race in Adam, found also in the Pauline Epistles, would not be likely to be dropped if suggested by the name He had chosen.

If Jesus called Himself "son of Adam," and if this has been rendered in Greek "son of man," that would only be in analogy with the Greek rendering of Ezekiel's appellation. There are several passages in the Scriptures where the Hebrew appears to mean "Adam" but the Greek has "men."

This is easily made clear. When *adam* means the patriarch in Hebrew, it cannot have the article. When it means "the [creature called] man," or "the [race of] man," it can have the article; and the meaning then is shewn by the article to be the whole race of man, that is, mankind, or men.

The Hebrew Psalms have two ways of expressing mankind. Sometimes they speak of "the sons of *the adam*," that is, of "mankind." But much more often they speak of "the sons of *adam*," apparently meaning "the sons, or descendants, of Adam."

The former may be loosely said to "come to the same thing" as the latter. But the two may not convey the same *thought*. However, the Greek makes no distinction between the two. Nor do our English Versions, which have "the children of men" (or "the sons of men") for both Hebrew phrases.

If Jesus called Himself "son of Adam," we should

be justified in treating it as probably intended to be distinguished from "son of David," the popular name for the Messiah. Such a title would also explain the Pauline thought of Adam the Last coming to save the descendants of Adam the First—a thought assuredly not to be found in the Talmud. But our present purpose is to deal with thoughts rather than with words, and to shew that the gospel instances of Christ's self-appellation harmonize with the uses of the appellation in the Old Testament so as to justify the conclusion that He meant by it Man in his right relation to God, or the divinity of Man inseparable from the Humanity of God.

Men were to be born again from above, and to be brought, like babes and sucklings, into the Family of the Nursing Father, into the sphere of this divine Humanity. But, though they were to be born from above, from heaven, they were also to be born below, on earth, and this, through Him who might be called the Chief of the "babes and sucklings," the Representative of the "little ones."

Thus we shall find a close connection between our Lord's self-appellation and His mission. It was not as a new teacher, nor as a new prophet, nor as the greatest of the sons of Israel, nor as the son of David, nor as the Son of God, that Jesus desired to be known when He first came forth from the Jordan to preach good tidings to the world. It was, if we may so say, as a new human being, the new Man, filled through and

through with a new human spirit, which He felt Himself destined ultimately to infuse into the hearts of all the sons of man that were willing to receive it.

Scriptural references, and a few brief notes, will be found at the end of the volume. Part I, called *A Summary of the Evidence*, summarises the evidence that will be given much more fully in a larger and more abstruse work, now in the press, entitled *The Son of Man*. Part II, called *A Harmony of the Facts*, is identical with the last chapter of that treatise. The larger work will contain technical footnotes which would have been unsuitable for the general reader. These have been cancelled, or reduced to a minimum and placed at the end of the present volume.

One reason for publishing the smaller work before the larger is the hope that criticisms of the former may help the author to correct, in the latter, any inaccuracies or obscurities that may be detected in the exposition of his hypothesis, and to meet any unforeseen objections that may be brought against the hypothesis as a whole.

EDWIN A. ABBOTT.

Wellside, Well Walk,
Hampstead.
12 *May*, 1909.

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PART I

A SUMMARY OF THE EVIDENCE

CHAPTER I

EZEKIEL, WHY CALLED "SON OF MAN"

"SON of man" is not infrequently used generically or indefinitely in the Old Testament, as in the words "What is man that thou art mindful of him, and the son of man that thou visitest him?" But individually and definitely, no one is called "son of man" in the Old Testament except Ezekiel, nearly a hundred times, and Daniel, once.

There are some remarkable parallelisms between Ezekiel and Jesus. The heavens are said to have been "opened" for both. The Spirit came to both. Ezekiel was carried to Jerusalem and back; and was afterwards set down on a mountain. Jesus, too, in the Temptation, was carried to Jerusalem and afterwards to the top of a mountain. Ezekiel predicts the destruction of the temple then standing and the construction of a new one. So does Jesus.

In all these respects Ezekiel stands alone among the Hebrew prophets. He also stands alone, not of course in the mention of God's Spirit, but in the emphasis that he lays on the One Spirit that animates every part of the Chariot of the Universe, and on the need of a "new heart" and "new spirit" (expressions peculiar to him) which must be imparted to Israel.

Other resemblances might be mentioned less important, or less certain, as, for example, the fact—a fact at least in Origen's opinion, for which there is much to be said—that

Ezekiel, like Jesus, began to prophesy in the official "thirtieth year," and the undisputed fact that Ezekiel is bidden to "bear the iniquity" of Judah. But the parallelisms previously mentioned suffice to make it probable that in assuming the self-appellation of "son of man," Jesus had in view something of a spiritual nature common to Him and to Ezekiel alone among the prophets.

Two explanations were given in ancient times of the reason why Ezekiel was called "son of adam"—for that is the exact phrase, *ben adam*. One was, that it was intended to teach the prophet modesty, as much as to say, "Be not puffed up by thy visions, for thou art but a son of *adam*, who is himself the son of *adamah*, that is, earth."

Another was, that it was intended to encourage the prophet to stand up for Humanity against the non-human powers, by saying to him, in effect, when he fell prostrate on the ground, "Though thou art a son of man (*adam*, that is, Adam, earthy man) yet thou art also made in the image, and gifted with the spirit, of One like a man (*adam*) whom thou hast seen above. He is not of earth, but rides upon the throne in the heaven of heavens controlling the Beasts, the Living Creatures, and impressing even upon them the influence of 'the likeness of a man (*adam*).' He is guiding the universe to His fore-ordained fulfilment. His son art thou. He is with thee. Therefore be strong, son of adam, stand upon thy feet."

This second explanation accords best with the prophetic precedents of Isaiah and Jeremiah. Both of these need, and receive, encouragement, not rebuke or discouragement, before they set out on their several missions. So, too, when Daniel is affrighted and falls on his face, he is encouraged with the words, "Understand, O son of adam."

It is true that "the son of adam" is sometimes used in Biblical passages that describe man's weakness and imperfection when he departs from God or differs from God. Indeed

it is used by Balaam and by the profane friends of Job in a positively bad sense. But this does not represent the fundamental Hebrew theology, in which "adam" and "the son of adam" are regarded as God's creatures created in His image and for His glory, and destined to be conformed to His likeness.

Was it from Ezekiel that Paul borrowed his conception of the Messiah as "the Last Adam" and "the Second Man," which, though but once definitely mentioned, appears elsewhere as "the One Man" and "the New Man," sometimes as a Person, sometimes as a Body, or Church, sometimes as a spiritual atmosphere, or Spirit? Nothing like this can be found in Jewish literature till the Middle Ages. Whence, then, did Paul derive it, if not from Ezekiel?

This cannot be fully discussed here. But the most reasonable conclusion seems to be that he derived it, not from Ezekiel directly, but from Ezekiel indirectly, coming to him through Christian tradition (or through express revelation as in the case of the Eucharist) about the meaning of Christ's self-appellation "Son of Man," probably in the form "Son of Adam," of which he, the Apostle of the Gentiles, that is to say, of the sons of Adam, would be quick to realise the significance[1].

[1] For references to passages quoted in the text, see the Notes at the end of the volume.

The evidence here summarised will be given more fully and with footnotes of a technical character, in a treatise now in the press, entitled *The Son of Man*, as explained on p. xx of Preface.

CHAPTER II

"THE SON OF MAN" IN THE EIGHTH PSALM

THE book of Genesis describes Adam and Eve as succumbing to the temptation of the serpent although they had been created to have "dominion" over every living thing that moves on the earth. But there is added a mysterious prediction that their offspring shall in some way bring retribution on the serpent. That implied a future and more complete "dominion" of the sons of Adam.

Isaiah speaks of "a little child" as leading the wild beasts. That, if not taken as mere hyperbole, might mean that the Child, Israel, would convert the Gentiles to the religion of Jehovah, or else that the Child, that is, Humanity, would ultimately obtain the dominion over the Beast in human nature.

The eighth Psalm seems to blend literal with allegorical poetry in its description of this dominion. The Psalmist appears to have been meditating on God's loving-kindness towards His last-created offspring, Man, externally and superficially weak, and more helpless than the beasts, yet so fashioned—by God's mysterious shaping of the inward parts, the heart and the brain—that he has attained dominion over the strongest of the brute creation. Full of this thought, he exclaims, "Jehovah, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens! Out of the mouth of babes and sucklings hast thou established strength, that thou mightest still the enemy and the avenger."

It will be remembered that Jesus, in Matthew's account of Christ's entry into Jerusalem, quotes some of these last words. Also, according to Luke as well as Matthew, He thanks God for revealing the truths of the gospel to "babes." And it is needless to dwell on the prominence that He gave to "little ones," and to the need of becoming as "little children" in order to enter the Kingdom of God.

These facts should induce us to attach additional importance to the Psalmist's next words from the Christian point of view, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him, and the son of adam (*ben adam*) that thou visitest him?"

We are familiar with such questionings in modern times. They are based on the tendency, innate in our lower nature, to think that God must attach to material vastness or force the same importance that we attach to it. We need to be constantly reminded of Elijah's lesson, going out of the cave of our individual darkness into the presence of the Lord of the Universe, and learning over again that the Lord is "not in the earthquake" and "not in the fire," but that He speaks through a "still small voice."

Jewish comments on this Psalm represent jealous angels as uttering this exclamation "What is man?" and as complaining that man has been unfairly favoured and placed above them. The Psalm recognises that human "strength," when developed by God out of the human weakness of babes and sucklings, is a part of the glory of the Most High.

So Paul, under sore trial, declares that he will "glory in his weaknesses," because he has heard the voice of God saying to him "The power [i.e. the Power of God] is accomplished in weakness." Also the Epistle to the Hebrews says of the heroes of Israel, "Out of weakness they were made powerful." The same Epistle takes the "dominion" of "the son of man," mentioned in this Psalm, as destined to be fulfilled in

Christ, although some of the expressions are manifestly terrestrial: "Thou hast made him but little lower than God (Elohim) and crownest him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet, all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, whatsoever passeth through the paths of the seas."

The nature of this dominion over "the beasts of the field" (as distinct from "sheep and oxen") is not here clearly defined. But another Psalm says, "He shall give his angels charge over thee to keep thee in all thy ways...thou shalt *tread upon the lion and the adder, the young lion and the serpent shalt thou trample under feet.*" Apparently God makes this promise to the man, whoever he is, who is in close communion with God, and who, as the first verse of the Psalm says, "dwelleth in the secret place of the Most High" and "shall abide under the shadow of the Almighty."

This kind of sovereignty of "the son of man" over "beasts" appears to be in Christ's thought in several passages of the gospels. Luke has it—as we shall see, if only we recognise the identity between God-given "dominion" and "authority" —in the promise made by Jesus to the Seventy Apostles or Missionaries, "Behold I have given you *authority to tread upon serpents and scorpions and over all the power of the enemy.*" At the same time He adds a warning: "Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

The "serpents and scorpions" may be the slanders of the adversaries of the faith, as when God says to Ezekiel, "Be not afraid though briers and thorns be with thee and *thou dost dwell among scorpions.*" But they may be also the various slanders and suggestions of the Devil (i.e. Slanderer) or Satan (i.e. Enemy or Adversary) in the heart of man, urging him to revolt from the Man to the Beast.

The Greek for Beast (in the sense of "wild-beast") is often applied to a "serpent," and might be used for a devil, demon, or unclean spirit. Matthew and Luke, describing the temptation of Jesus by Satan, omit Mark's "He was with the wild-beasts." Perhaps they took it as a repetition of "He was with 'the power of the enemy,'" i.e. "with Satan."

In Luke, immediately after giving to His last-appointed Seventy Apostles "authority to tread on serpents and scorpions and over all the power of the enemy," Jesus turns to thank God for revealing the Gospel unto "babes," though it is hidden from the wise and understanding. And the ecstatic tone in which the Psalm of the Babes and Sucklings acknowledges God's "glory"—"O Jehovah, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens"—is not unlike the tone of Luke's version of Christ's words at this crisis: "In that same hour Jesus rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth....."

In effect, Jesus here praises the excellent Name of the Father for exalting the "babes" whose names are "written in heaven," and to whom He has given power over serpents and scorpions. And we can hardly fail to notice other parallelisms between the Psalm and the Gospel—not Luke's gospel alone here but the Synoptic Gospel as a whole—parallelisms not only in respect of thought, but also in respect of what may be called technical terms of Christ's theology.

The Psalm connects God's "excellent name" and the "glory above the heavens," with "babes and sucklings," because of "adversaries" and because of God's purpose to "still the enemy and the avenger."

First, as regards "babes," we find the Synoptic Gospel everywhere assuming that the "excellent name" of God in heaven is that of the Father. This implies that the "excellent name" for men on earth is that of children. And on almost the only occasion on which the three Synoptists agree in

introducing Jesus as saying "my name," they describe Him as connecting Himself with "a little child." Those who receive such a little child in His (the Son's) name are said to receive also the Father.

As regards "the enemy and the avenger," we find Jesus, in Luke—just before He declares that He has given His disciples authority to tread on "serpents and scorpions," and over "all the power of the enemy"—exclaiming "I beheld Satan (i.e. the adversary) fallen as lightning from heaven." Elsewhere Jesus calls His casting-out of unclean spirits, in effect, a casting-out of Satan.

These facts indicate that Christ's doctrine of "the Kingdom of Heaven" or "Kingdom of God" fundamentally agreed with the Psalmist's doctrine of the "dominion" of the "son of man"—if the latter was taken in a spiritual sense. For such a "dominion" implied a complete heartfelt recognition, in Man, of the excellent Name, that is, the Divine Essence or Reality, the Fatherhood of God. This would make the human will one with the divine will, and the Son of Man a veritable Son of God, exalted "above the heavens," and, by this exaltation, exalting the glory of the Father.

CHAPTER III

"ONE LIKE UNTO A SON OF MAN" IN DANIEL

DANIEL, after beholding a vision of four winds and four beasts conflicting for supremacy, says, "I beheld till thrones were placed, and one that was ancient of days did sit." Then he describes how "the *judgment* was set," in which the dominion of the beasts was taken away. Then he adds, "I saw in the night visions, and, behold, there came with the clouds of heaven *one like unto a son of man*, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion...." A subsequent interpretation explains the four beasts as "four kings," whose kingdom is to be taken away and given "*to the people of the saints of the Most High.*" It is important to note that, instead of "like unto *a* son of man" the Authorised Version has 'like *the* Son of man" (printing "son" with a capital letter) and that this is erroneous.

In noting this error, and in comparing this vision of "one like unto *a son of man*" with that in which Ezekiel saw "a likeness as the appearance of *a man*," we must not entirely pass over the fact that this portion of Daniel is written in Aramaic. In Aramaic the word for "man" is different from the Hebrew "adam," and the Hebrew "man" often corre-

sponds to the Aramaic "son of man." On this point the reader will find a note at the end of the volume. All that can be said here is that the Aramaic form for "man" does not justify the rendering of our Authorised Version "*the* Son of man." The meaning, according to rule, should be that given in our Revised Version, "*a son of man*," and this would naturally correspond to "*a man*" in Ezekiel.

But this verbal correspondence must not conceal the very great difference of thought between the two visions. Ezekiel sees one Person, Daniel sees two. Ezekiel sees a "throne," Daniel sees "thrones." This plurality of "thrones" caused sharp controversies between Jewish Rabbis in the second century. R. Akiba thought that an additional throne was provided for David, but was sharply rebuked by his contemporaries.

The unknown writer of Daniel appears to have regarded the Ancient of Days as representing God in heaven, and the figure "like unto a son of man" as the spiritual Israel, the representative of elect humanity, who is to be brought near the throne, accompanied by all the holy ones of God, the saints, clothed in the clouds that reflect the glory of the Sun of Righteousness. Reasons for this view will be given elsewhere.

In our gospels—the three, but not the fourth, which never mentions "clouds"—great confusion has arisen from the obscurity of the phrase "with the clouds of heaven," which is inaccurately rendered by the Septuagint and which appears in various forms in our gospels. Also the Revelation of John, describing "one like unto a son of man" (where the margin of the Revised Version follows the Authorised in giving "the Son of man") adds, in his description, characteristics that Daniel assigns to the Ancient of Days. But amidst these and other confusions it appears that Jesus accepted this vision of Daniel's as describing the fulfilment of the Psalmist's prediction, namely, that "the son of man"

would receive "dominion" from God. He also accepted Daniel's view of some kind of corporate judgment passed by collective elect humanity made one in a Person.

This is distinct from Ezekiel's vision and supplementary to it. Ezekiel sees One Spirit like that of Humanity controlling the ordered universe. Daniel sees a world temporarily possessed by transitory powers of disorder and violence. These he sees succeeded by a reign of righteousness when the Ancient of Days intervenes to judge, and oppressed Humanity is at last promoted to its place near the throne of judgment.

The two visions are complementary. Everything that grows appears to the eyes of mortals, in some stages of its growth, to be misshapen and imperfect, till it reaches what we mortals are pleased to call its maturity or fulfilment, that is to say, the stage we like best. And to us, as Bacon says, things seem to move calmly in their places but violently to their places.

Both Daniel and Ezekiel were captive exiles, and both might naturally have been expected to see the world out of joint and things "moving violently to their places." This, in effect, was what Daniel did see in his four separate visions of the four conflicting beasts. But Ezekiel, soaring in spirit to the heaven of heavens, saw the four in one Chariot, controlled by One Charioteer.

Jesus combined both these conceptions. The former, that of Daniel, received prominence in the Synoptic gospels; the latter, that of Ezekiel, in the Johannine. Jesus sometimes quotes Daniel very definitely and distinctly, as in phrases about "the abomination of desolation," and about the "coming," in connection with "clouds." Ezekiel He does not quote quite so clearly. Yet there is good reason for supposing that His deepest thoughts (like those of the author of Revelation) went out to the latter much more than to the former; that He looked forward, as Ezekiel looked forward,

to the time when there should be "one flock" and "one shepherd"; and that He saw, and even more clearly than Ezekiel, the Chariot of the Universe moving forward in its unchecked and undeviating course.

CHAPTER IV

"THE SON OF MAN" NOT A MESSIANIC TITLE BEFORE CHRISTIAN TIMES

RABBI AKIBA explained the plural "thrones" in Daniel by saying "One for Him [that is, for God], the other for David," where it is worth noting that Akiba does not call the Messiah "Son of David" but "David." This agrees with Ezekiel and Hosea. Ezekiel twice speaks of "David" as destined to be the "one shepherd" of united Israel. Hosea says that in the latter days "The sons of Israel shall return and seek the Lord their God and David their king." Presumably there would be, for Jews, little difference between "David" (i.e. the representative of David) and "the Son of David" (i.e. the second David) as Messianic titles.

However, for expressing this opinion, Akiba (as has been remarked above) was severely rebuked by his contemporaries. But the expression indicates two facts, not matters of opinion:—first, that Daniel's Vision was not regarded by Jews in the second century as meaning a definite person known (in the phrase of our Authorised Version) as "*the* Son of man"; secondly, that it was then taken to mean simply *one like a human being*, who might be David, or Hezekiah, or Elijah, or a new Prophet, or the Messiah in an altogether new personality.

How is it, then, that we find in Enoch and the Second Esdras mention made of "*the* son of man," and "*that* son of

man," in such a way as to convey the impression that a definite personality is intended, as we might speak of *the* Advocate, or *the* Comforter? The quotation from Enoch given in the Preface (p. viii) supplies the best answer to this question :—"It is because the writers of these books, following Daniel in his conception of one *like* a son of man who was to receive dominion, after introducing the Deliverer indefinitely as being *like a human being, subsequently refer to him repeatedly in a brief form as 'the, or that, son of man,' meaning 'the person like a human being whom I mentioned above.'*" The necessity of such a condensation is almost obvious.

But perhaps, as my readers may not have easy access to Enoch, it will be well to shew them how the writer gradually glides into the use of "that" or "the," in connection with the title.

It is first stated that Enoch sees, along with God, one who has "the appearance of a man." This is Ezekiel's phrase. Amazed at seeing a human appearance, a mere man, in such a position, Enoch asks the angel accompanying him who *this human being* is, and, to express "human being," he uses "son of man," part of the phrase used by Daniel :—"I asked the angel...concerning *that son of man,* who he was, and whence he was, and why he went with the Head of Days [i.e. with God]."

The angel in his reply defines the "human being" or "son of man" by saying, in effect, that he is the man preeminent in righteousness and in the favour and election of God : "This is *the son of man who hath righteousness, with whom dwelleth righteousness, and who*...etc." Then the angel speaks of him as "*this son of man whom thou hast seen*" and afterwards describes in detail what "he" will do, but the title is not repeated till some way on, when Enoch speaks of him as "*that son of man.*"

It appears then that Enoch—and a similar argument applies to the Second Esdras—affords no basis for the con-

clusion that "the Son of man" was already in Christ's time a familiar term for "the Messiah."

If indeed "the Son of man" had been a recognised Messianic title in our Lord's days, it would have followed that, when He applied this phrase to Himself, He would have been understood as claiming to be Messiah. But He is not so understood. On the contrary, on the first occasion when Christ in the three Synoptic gospels assumes this title and declares that "the son of man" has authority to forgive sins, no one is described in the context as understanding that Jesus thereby claimed to be "*the Christ of God.*" Nay, more, Matthew actually inserts a statement that the people glorified God because He had given such authority to "men."

No doubt, Matthew does not mean to say that the multitude regarded this authority as being given to *all* "*men.*" But he may have intended to describe them as vaguely feeling that Jesus claimed this authority for the "son of Adam, or Man," as including others beside Himself. And this interpretation would be justified if He meant "man in his right relation to God," that is to say, Himself and those who could receive Him; "Man," as "man" will become, when conformed to the divine image of Humanity in which he was created.

Other evidence, in great abundance, points to the same conclusion, namely, that Jesus, in calling Himself "son of man," was using not a familiar but an unfamiliar title, a spiritual or mystical term—like many other spiritual terms often used by Him—intended to lead the disciples on to spiritual conceptions. "If thou be the Christ, tell us plainly," say the Jews to Jesus in the fourth gospel. But He will not "tell" them this "plainly." If they cannot be led on from accepting Him as mere "son of man" to accepting Him as "Christ," it would appear that He prefers them not to accept Him (for it would be a mere accepting in name) in the latter character.

Accordingly Matthew represents Jesus as saying to the

disciples, "Who say men that I, *the son of man*, am?" and then "Who say ye that I am?" Now, if the first question had meant "Who say men that I, *the Christ*, am?" there would have been no great merit in Peter's confession when he answered "Thou art the Christ." It would have been a mere dutiful assent, "Dost thou not call thyself the Son of Man, that is, the Christ of God? And hast thou not often called thyself by that title? Who are we, thy disciples, that we should deny thy word? Thou art, as thou sayest, the Christ of God."

But as a fact, Peter meant "Thou callest thyself merely *son of man*, but we feel that we have none other near the throne of God but thee. Thou must needs be, yea, thou art, the Christ, the *Son of God*." He reached this leap from "son of man" to Son of God by faith and divine blessing, and because Christ's doctrine had been daily preparing him to recognise the divinity of human nature when conformed to the divine will. But it was a leap. "The son of man" did not mean, before Christ's time, "the Son of God."

Most clear and emphatic of all the gospels is the fourth, in bringing out the perplexity caused to the Jews by the reiteration of this apparently commonplace yet mystical title, which it will be well to print in inverted commas when uttered by them, because it is not a phrase of theirs but of Christ's. It is in a passage toward the close of Christ's public teaching. He has just said, "I, if I be lifted up from the earth, will draw all men unto myself." The multitude answer, "We have heard out of the Law that the Christ abideth for ever, and how sayest thou, 'the son of man' must be lifted up? Who is this 'son of man'?"

As a fact, Jesus had here said "I," not "the son of man." But the multitude is exhibited dramatically, and perhaps not quite fairly—in this its last utterance on the stage—as committing a slight verbal inaccuracy owing to the fact that Jesus has been habitually calling Himself "the son of man"

and that He has previously spoken in public of "the son of man" as destined to be "lifted up."

When the crowd says "The Christ abideth for ever," that is, literally, "for the age," they probably assume that their Messiah will "abide" reigning over Israel for the complete Messianic "age" *on earth*, and that this is incompatible with being "lifted up *from the earth*."

They base this assumption of an earthly reign "for ever" on "the Law," that is, the Scriptures; and our Revised Version in its margin refers to four passages in the Prophets and the Psalms, all of which connect "for ever" with "David," or in one instance, with the words "a priest after the order of Melchizedek," which, though some Jewish traditions connect with Abraham, others connect with David.

The admission that the multitude could not have spoken quite so inaccurately nor Jesus quite so obscurely does not invalidate our conclusion that *the author of the fourth gospel intends this question "Who is this 'son of man'?" to be a final and crucial instance of the popular misunderstanding of Christ's self-appellation, as well as of His nature.* And that the people did misunderstand both, is, we contend, a historical fact.

What Christ actually said about the exaltation, or lifting up, of "the son of man," was probably more like what He is reported as saying in the Synoptists, where He quotes the words, attributed to David, "The Lord said unto my Lord, Sit thou on my right hand," and asks how these—if they apply to the Messiah—can be reconciled with the view that the Messiah is David's son. But this Synoptic passage points to the same conclusion as the Johannine—namely, that when Jesus spoke of "the son of man at the right hand of God," He meant something entirely different from what the people meant by it.

The difference may be illustrated by the contrast between the warlike traditions of Israel concerning Egypt and Assyria

and those which are found in the following passage of Isaiah: "In that day shall Israel be the third with Egypt and with Assyria in the midst of the earth; for that the Lord of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Israel is to conquer Egypt and Assyria, but to conquer them by bringing them to the knowledge of the true God, the God of kindness and truth. It is to be a conquest effected by the gentleness of the lamb rather than by the ferocity of the lion.

The Revelation of John, the beloved disciple of the Lord, takes up this antithesis between the lion and the lamb, and uses it in order to trace a continuity between the Old Dispensation and the New. "Weep not," says the angel to the Seer, "the lion that is of the tribe of Judah, the Root of David, hath overcome." Nothing could sound more patriotic. But the next verse speaks of "a Lamb," and we find that the "Lion" is the "Lamb."

This "Lamb" is mentioned in connection with "the right hand" of God. But how? As "sitting on the right hand" and waiting for enemies to be made His "footstool"? No, but as taking "from the right hand of him that sitteth on the throne" a sealed book, "a book written within and on the back." So Ezekiel received from "a hand" a "roll of a book, written within and without." The "book," says the prophet, contains "lamentations and mourning and woe."

It is the record and riddle of the sorrows and sufferings through which the Old has passed, and must yet pass, into the New. In the Gospel, the fourth evangelist writes, in the name of Jesus, "In the world ye have tribulation, but be of good cheer, I have *overcome* (lit. *conquered*) *the world*"; and in Revelation, John writes concerning Jesus that He, the Lion, "hath *overcome* (lit. *conquered*) *to open the book*," and, immediately afterwards, that the Lion is "a Lamb, standing, as though it had been slain."

The thought of this antithesis between the Old and the

New, and of their being reconciled in the Son of Man, pervades both the Revelation of John and the Johannine gospel, and often explains the latter, where the writer, though identifying himself with the disciple whom Jesus loved, seems to be unfairly representing Jesus as deliberately perplexing the Jews when He might have used plain speech. Revelation speaks of "the Song of Moses and of the Lamb," and that phrase is a key to the whole Book. The Song of Moses near the Red Sea says "The Lord is a Man of War"; the Song of the "ten thousand times ten thousand" near the Sea of Glass says "Worthy is the Lamb that hath been slain." It is paradoxical to say that the two songs are one.

But this paradox is ever present with the Johannine writer of the fourth gospel as being a profound truth. It is always in his mind that no one can understand how God the Man of War can be in effect represented by "the Lamb that hath been slain," unless he has taken into his heart the humanity represented by the Son of Man and has felt, in its constraining power, a force able to pull down all transitory empires and kingdoms and to set up one eternal kingdom in their place.

It is probably in the fourth gospel, when spiritualising the language of the Revelation of John, that we shall find the closest approximation in the New Testament to Christ's actual thought about the work of the Son of Man at the right hand of God. But how different is this glimpse of the actuality from the literal notion of a descendant of David waiting till God shall have pulverised the Gentiles and established a world-wide dominion of the House of Judah! The Johannine author, in his endeavour to shew the great gulf that divided the thought of Jesus from the thought of His countrymen, dramatically paraphrases the language of both. The people, he says, completely misunderstood the true nature of that dominion of the Second Adam, or Son of Man, or Man, which God designed when He created Man,

and which the Son of Man was to accomplish. They failed to understand the divine purpose, because they failed to understand by loving, and to love by understanding, human nature. This failure he sums up by making the multitude exclaim "Who is this 'son of man'?"

Yet it is impossible not to feel some sympathy with the multitude. "Should not we, too, have been mystified, if we had been in their place?" is a question that we may well ask. And the answer is, "Probably, yes." "Then ought we not to feel some impatience or resentment, not indeed against Christ, if we are Christians, but against the fourth evangelist, who represents Christ as mystifying people?"

That is a much more difficult question to answer. Perhaps the evangelist might defend himself somewhat in this way: "It was so decreed. 'What I do,' said Jesus to Peter, 'thou knowest not now, but thou shalt know hereafter.' The same thing was true of what Jesus said, as of what He did. It was a seed that died for a time that it might live hereafter. This is the nature of a seed, and this was the nature of the Lord's words and deeds; all of which were spiritual, because He spoke according to the truth of His nature, which was spiritual. You speak of 'mystifying.' Is that the right word? If it is, ought we not to give it a new meaning, or look at it in a new light? Was not Peter 'mystified' for his good?

"No doubt, the Lord Jesus might from the beginning have descended from heaven robed in a visible splendour of kindness and truth that should convert and conquer all the world while He proclaimed Himself to them as their Saviour and Messiah. Then there would have been no mystifying, no darkness, no twilight, but all day. The Lord God decreed otherwise. The evening was to come before the morning: 'And there was evening, and there was morning, ONE DAY.'"

One word may be added as to the notion that the multitude, in this passage, mean by this disputed phrase what

they might have expressed by "Son of David" or "Christ." According to that view, we might paraphrase their question thus: "We have heard out of the Law that the Messiah abideth for ever on earth, and how sayest thou that *the Son of Man* must be lifted up? We all know that *the Son of Man* means the Messiah. But *what sort of a 'Son of Man'* is this, who is not to abide on earth and to reign over us on earth but to be 'lifted up'?"

The answer is obvious. If they all "knew that the Son of Man means the Messiah," how is it that, after Jesus has repeatedly and publicly called Himself "the Son of Man," they say to Him "If thou be the Christ, tell us plainly"? It would also obviously have been more natural that they should have mentioned "the Son of Man" instead of "the Christ" ("we have heard out of the Law that the Son of Man abideth"). Lastly, the hypothesis requires not only that "the Son of Man" should be one of many Messianic titles, but also that it should be one familiar to the Jews ("we all know"). But this is not the case. It is non-existent, in this use, so far as we know at present, in the whole of Hebrew and early Jewish literature.

CHAPTER V

"SON OF MAN" AND "SON OF GOD"

WHEN Satan says to Jesus in the Temptation, "If thou art the Son of God, command that these stones become bread," Jesus replies, "It is written, *Man* shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here the Hebrew has "the adam" meaning "the [creature called] man," and the Jerusalem Targum has "the son of man."

The point, however, for us to notice is that, whereas "*the Son of God*" is the title mentioned by Satan, "*Man*" is the title mentioned by Jesus, as applying to Himself and as determining His course, namely, to live "by every word that proceedeth out of the mouth of God."

This should be considered in connection with the other instances in which Jesus is called "*the Son of God*" in the Synoptic gospels, at least before the Passion. The title always proceeds from "devils" or persons possessed—up till the time of Peter's Confession.

Luke gives the first instance. It is in a description of Jesus as performing a number of acts of healing and exorcism. The parallel Matthew says nothing about the unclean spirits as recognising Christ's origin, but adds that Christ's action fulfilled the words of Isaiah, "Himself took our infirmities and carried our diseases." But Mark says "He would not suffer the devils to speak *because they knew him*."

Luke agrees. But he expands the last clause into "*Because they knew him to be the Christ*," and he says, just before, that the devils exclaimed as they came out, "*Thou art the Son of God*."

This indicates that, if Jesus had chosen to call Himself "the Son of God," all would have understood that He claimed to be "the Christ," and that He not only did not choose this name for Himself, but also forbade others to give it to Him, at all events at the beginning of His career.

One reason for this is suggested in the Epistle of James, which says that "the devils" believe in a God, "and tremble." "Fear" is the feeling at first inspired in the demoniac possessed by the "Legion," who exclaims "What have we to do with thee, Jesus, thou Son of God?"

Fear is also indicated in Mark's (and Luke's) very first case of exorcism where the demoniac exclaims, "What have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God."

In another passage, Mark, describing other demoniacs who cried "Thou art the Son of God," says that Jesus "used to rebuke them much (or, many times) in order that they might not make him known." The parallel Matthew agrees, but omits the cry, and also omits Mark's "much (or, often)," which implies that the cry was a common one, and that Christ's repression of it was frequent and strenuous.

In Matthew, after the stilling of the storm by Jesus, it is said that, according to the Revised Version, "they that were in the boat worshipped him, saying, Of a truth, thou art the Son of God." But the parallel Mark says simply "they were sore amazed in themselves," and adds, "for they understood not concerning the loaves, but their heart was hardened."

Here, however, the Greek text of Matthew does not say exactly "*the* Son of *the* [One] God" but "God's Son," which is not exactly the same thing. It is ambiguous. All those

who call God Father must necessarily call themselves "God's sons." In the fourth gospel Jesus argues that the Jews are unreasonable for taxing Him with blasphemy in this respect, "Say ye of him whom the Father sanctified and sent into the world, Thou blasphemest, because I said, I am [a] son of the [One] God?"

It should be observed that, in the fourth gospel, Jesus had not verbally said in the preceding context, "I am God's Son," but "I and the Father are one." Still earlier He had said, "My Father worketh even until now, and I work," on which the comment is, "For this cause, therefore, the Jews sought the more to kill him because he not only brake the sabbath, but also called God his own Father, making himself equal with God."

The hostility of the Jews is based on their assumption that man is *not* in the image of God, and that Jesus, being nothing more than what is commonly called "a mere man"—that is, not a Son of God like Apollo or Bacchus—nevertheless aimed at "equality with God," as though, to use the Pauline phrase, it were "a prize to be caught at"—"For a good work we stone thee not, but for blasphemy; and because thou, being a man, makest thyself God."

On the other hand the conduct of Jesus is based on the assumption that man *is* already in the image of God, and, when perfected by the Spirit that He felt within Himself, will be completely conformed to God's likeness. There is no rivalry, or "catching at a prize," in the perfect love that brings Man into union with God, and the Son into union with the Father, so that the Son can say "I and the Father are one."

Hence, there is no difference (according to the fourth gospel) between the Son of God and the Son of Man, except in respect, so to speak, of a double official aspect. The Son is always the Son. The Spirit of Sonship is always in Him. But "the Son of God" is the more appropriate title for Him,

in respect of His divine life-giving power, when He raises the dead; "the Son of Man," or even "son of man" without "the," may be more appropriate, in respect of His humanity, when He executes judgment over the other sons of man, knowing their nature because He Himself has been one of them: "The dead shall hear the voice of *the Son of God*, and they that hear shall live. For, as the Father hath life in himself, even so gave he to *the Son* also to have life in himself: and he gave him authority to execute judgment because he is *son of man*."

Thus we may understand the very remarkable passage where the fourth gospel introduces Christ's first mention of "the son of man" coming immediately after a disciple's mention of "the Son of God." It occurs in Christ's first utterance to what may be called the nucleus of the Church—a little group of five or six disciples that had gathered round Jesus in the first week of His public life. Nathanael is the last of these, and it is to Nathanael that the promise—for it is a promise—is specially addressed.

The passage is full of allusions which can only be touched on here. Nathanael is called by Jesus an "Israelite without guile." "Israelite" must have been in Aramaic (as it is in the ancient Syriac and in the modern Hebrew versions) "a son of Israel." "Israel" is the name given to Jacob, the Supplanter, after he had seen God face to face; and some (including probably Origen) connected the name etymologically with the act of "seeing." What Jacob had "seen" in Bethel was a rudimentary vision of "angels of God ascending and descending" on a ladder set up on the earth, of which "the top reached to heaven."

With this premised, we can better understand what Jesus replies to Nathanael when the latter, astonished at His insight into his thoughts under "the fig-tree," exclaims "Rabbi, thou art the Son of God." The reply is at once an encouragement and a rebuke. Jesus does not say, as to

Peter, "Blessed art thou, Nathanael, for flesh and blood hath not revealed this unto thee, but my Father." Nor on the other hand does He expressly "rebuke" Nathanael as He rebuked the demoniacs.

But He tacitly rebukes him: "Thou shalt see greater things than these." So much for Nathanael by himself. Then, including in His promise the whole of the little group, He adds "Ye shall see the heaven opened and the angels of God ascending and descending on the son of man."

How are we to write the phrase on this its first Johannine occurrence? As a title or name, with capital letters, "the Son of Man"? Or as an eastern expression for "man"—with implied allusion to what is said about "man's son" or "son of Adam" in the Scriptures—without capital letters, "the son of man"?

Sometimes it is difficult to choose. For, during the period when Jesus was, so to speak, converting the phrase "son of man" meaning "man," into the title "Son of Man" meaning "Man," we cannot tell whether He meant by it "what *you* call 'the son of man,'" that is, "man," or "what *I* call 'the son of man,'" that is, "Man." We may illustrate the difference by the line in Paracelsus:—

> "Progress is
> The law of life, man is not Man as yet."

Here, however, it seems best to write the phrase without capitals, as being no title as yet, but meaning, to the disciples, merely "man." The context appears to imply that Nathanael has been too free in talking about "the Son of God," and that he has yet to learn, as also have the other disciples, the potential divinity of "man" or "the son of man" to whom angels are but as servants and ministers of God's gifts.

Possibly, too, as has been said above, there is an analogy between "son of Israel," "son of God," and "son of Adam," which last may have been Christ's expression for what might

be called in Greek, as being a title, "(the) Son of (the) Man." But it is not necessary to believe this in order to be convinced that by "son of man," Jesus means a great deal more than a mere Messianic title.

The kind of title that contemporary Jews would have liked their Messiah to claim may be illustrated by the one given to a Jewish leader who headed a revolt during the reign of Hadrian, soon after the fourth gospel was written, and who numbered among his adherents the great Rabbi Akiba. The name of his father, or of his home, was Cosiba, and he was often called Barcosiba or Ben Cosiba. But owing to the similarity between Cosiba and the Hebrew word meaning a star in the prediction in Numbers about the "star" that would "come out of Jacob," R. Akiba called him Bar Cochba, "Son of a Star."

"Son of adam," on the other hand, meaning "son of earthy man" and implying lowliness and liability to death, might well seem to Rabbis a title that conveyed the thought of humiliation. And accordingly R. Abbahu (about 280 A.D.) appears to jibe at Jesus for calling Himself by so humiliating a title. Playing on another passage in Numbers, he suggests that if the Pretender chose to call himself by this title, his natural end was to suffer for it and, as he says, "to rue it."

Our conclusion is, that among many causes for the choice of Christ's self-appellation, one was His recoil from the title of Son of God, as it was frequently given to Him at the outset of the gospel by demoniacs or lunatics, and perhaps sometimes (so the fourth gospel suggests) by enthusiastic admirers or converts like Nathanael. This is perfectly compatible with the belief that Jesus knew that He was really Son of God and that He had been called thus by a Voice from heaven.

The whole tenor of all the gospels indicates that in His use of words Jesus was always looking to the thing, or reality, underlying the word. His countrymen talked freely of the

Son of God and also of worshipping God, but they did not know what "Son," or "God," or "worship" meant. Their heart was far from Him. Such knowledge is from the heart more than from the head, and Jesus quoted against them the words from Isaiah, "their heart is far distant from me."

The mission of the Son from the Father in heaven was to teach the realities corresponding to these names. This could not be done by defining but only by personifying. Worship means a righteous love, trust, and awe, carried to the highest limits possible in the mind of the worshipper. It was the object of Jesus to impart the faculty of such a worship to His disciples and to decoy them, so to speak, into worshipping God the Father in heaven by constraining them to worship unconsciously the Man, or Son of Man, on earth.

CHAPTER VI

"MORE THAN THE SONS OF MAN" IN ISAIAH

WE have seen that the eighth Psalm speaks of the dominion destined for "the son of man" by God as though it were already achieved, "Thou hast put all things under his feet." The Epistle to the Hebrews quotes this, and says, in effect, "It is not yet accomplished; we see not yet all things subjected to him." It proceeds to say, that it was through suffering and death that Jesus, as representative of the sons of man, attained in His own person to a dominion over death for the other sons of man; for it "became" God "in bringing many sons unto glory to make the chief-and-leader of their salvation perfect through sufferings. For both he that sanctifieth [i.e. Jesus] and they that are sanctified are all from One [i.e. God]; for which cause he [i.e. Jesus] is not ashamed to call them brethren."

What is the argument? Why did it "become" God to inflict "suffering" on the chief-and-leader of those "sons" whom Jesus is bringing to "glory"?

The argument is based on an axiom assumed here, and stated elsewhere in this Epistle, that "whom the Lord loveth he chasteneth...God dealeth with you as *sons; for what son is there whom his father chasteneth not?*" This again is based on a fundamental passage in Deuteronomy concerning the relations between Jehovah and His Son, Israel, in the wilder-

ness, "And he...suffered thee to hunger...that he might make thee know that *man* (Jer. Targ. *the son of man*) *doth not live by bread alone, but by everything that proceedeth out of the mouth of the Lord* doth man live...And thou shalt consider in thine heart, that, *as a man chasteneth his son, so the Lord thy God chasteneth thee.*"

In the story of Christ's Temptation in the Wilderness, the first of these two groups of italicised words is put into the mouth of Jesus both by Matthew and by Luke. Can we doubt that the second group would also be in His mind, not only then but throughout all His efforts to bring the other sons of man into the glory of His Father? It is assumed that man cannot be raised up to his right position above the beasts except by "chastening." "Man that is in honour and understandeth not"—that is, understandeth not that all "honour" cometh from God and through God's preparation—"is like unto the beasts that perish." This preparation includes "chastening" or "suffering." It is through "suffering" that all the sons of man are "perfected," and He, their Chief and Leader to salvation, *the* paramount Son of Man, was bound not only to pass through suffering, but to be *the* paramount Sufferer that He might be the paramount Chief and Leader.

The reader will note how this Epistle, which begins with a contrast between "prophets" and "Son," insists on the sonship as the link uniting the Firstborn—"the heir of all things," through whom God "made the worlds"—to the later born sons of man whom the Firstborn sanctifies "For both he that sanctifieth and they that are sanctified are all from One," that is, from one common Father. Hence we realise how natural it is for the writer of the fourth gospel to pass from "son of man" to "son of God," and to "Son" absolutely. It is the spirit of sonship that is everything. Jesus is, as Luke says, "son of Adam son of God"; so also are other "sons of Adam." The former sanctifies, the latter are

sanctified; but all are "from One," and all must be "perfected through suffering."

The doctrine of Isaiah concerning the Suffering Servant was interpreted by Jews as referring to Israel smitten by God, and scattered among the nations, in order to disseminate the gospel of Jehovah while suffering for the sins of the world. By Christians it was interpreted as referring to Jesus. How did Jesus Himself interpret it?

Probably as referring to the spiritual Israel, which He identified with the figure like a son of man in Daniel, and the spirit of which He felt within Himself. But He identified it with no narrow Judaistic or Israelitic sectarianism. He saw the vision, as Ezekiel saw it, as "son of Adam," and He felt that the spiritual Israel, whom Daniel saw in the act of being brought near to the throne of the Ancient of Days, was not a mere glorified Jacob or Supplanter, but a Person purified by suffering so as to be "pure in heart" and to "see God" as Jacob saw God in Penuel. He was to be a genuine representative of the seed of Abraham, in whom "all the families of the earth," that is to say, all the sons of Adam, were to be blessed. Hence He might be called a genuine "son of Adam"—not of the lower Adam whose son was Cain, but of the higher Adam, the Adam unalterably decreed by God, from the beginning, to be perfected in the end.

Isaiah never calls the Suffering Servant, directly, "a son of man." Nor is there any reason why he should. For he does not, like Ezekiel and Daniel, see a human figure in the heaven or near the throne. To such a paradox Daniel might well call attention—"One like unto a son of man and yet so high!" Isaiah's view is different. He sees the sufferer on earth, not yet "perfected." But still he too, sees a paradox, though of a different kind. It is the contrast between the reality and the appearance; between the Servant really "exalted," and the Servant, in the eyes of the world, "despised and rejected." The Servant ends by

dividing the spoil with the strong, but he is introduced as one "whose visage was marred more than any man, and his form more than *the sons of man*."

Such are some of the salient points of Hebrew thought concerning the educative or perfective view of "suffering" for the sons of man, and concerning the axiom that all the sons of God must be thus educated or perfected. They suffice to suggest a rough outline of our Lord's doctrine, of which probably but a few fragmentary traits exist in the Synoptists, but much more, and much of great value, in the systematic expositions of the fourth gospel.

CHAPTER VII

"THE SON OF MAN" HAVING "AUTHORITY"

THE career of "the son of man" in the Synoptic gospels may be roughly said to exhibit three phases. First, He is seen claiming and partially exercising on earth that authority or dominion which was shadowed forth in the eighth Psalm. Secondly, He is seen partially rejected and predicting future rejection, with His Passion or Suffering, in the language of Isaiah and Hosea. Thirdly, He is seen predicting a future Coming with dominion and in glory, accompanied by angels, and with some mention of clouds that recalls the language of Daniel.

Roughly, we may say that the Johannine gospel exhibits the same three phases but in entirely different language. First, "authority," which in the Synoptists appears to be divergently interpreted, is by John carefully defined. Secondly, the Synoptic language about the Passion describing a martyr's humiliation and death, is replaced by words signifying a martyr's exaltation and glory. Thirdly, no mention is made of "angels" or "clouds" in the ultimate Coming of Christ, but only of a "glory" that has nothing to do with material splendour. It is the glory of the divine Love making Man

and God one through the Son in the unity of the Father, the Son, and the Spirit.

To begin with the phase of authority. The Synoptists represent Jesus as claiming for "the son of man" "authority" to forgive sins. Also, at the outset of His public life, they describe Him as exercising "authority," but in such terms as to leave it in doubt whether it is of the kind belonging to an authoritative teacher or to an exorcist having "authority" over unclean spirits.

John, at the outset of his gospel, speaks of "authority to become children of God," and, later on, he represents Jesus as saying that He has "authority" to lay down His life as well as to take it again. Also he says that the Son has received "authority to do judgment," not although, but "*because*," He is "son of man."

Again, whereas the Synoptists say that "the son of man" is "lord of the sabbath," implying that He has authority over it, John represents Jesus as defending His healing on the sabbath, not because He has authority, or "is lord," over the sabbath, but because "my Father worketh hitherto and I work," that is to say, because He sees the Father working on sabbath and weekday from the beginning, and He, the Son, must needs imitate the Father in works of kindness.

These contrasts shew that John felt it necessary to explain "authority," and especially "authority to forgive." It was not "power"—a word that John never uses—a power to forgive those whom one wishes to forgive and not to forgive the rest. It consisted in an insight into the will of God the Father and into the souls of the sons of man, so as to distinguish those who could, from those who could not, receive forgiveness; and it implied in the forgiver a painful bearing of the sins of the forgiven.

A full forgiveness implied not only a casting out of the unclean spirit of sin but also the bringing in of a clean heart and a new spirit of righteousness. The Synoptic gospels

imply in a parable that Jesus is the Stronger entering into the house of the Strong (that is to say, into the house of Sin or Satan) and binding him. They also expressly and repeatedly say that Jesus was in the habit of casting out devils. John never uses the metaphor of the Stronger Man. Nor does he ever describe Jesus as casting out devils. Nor does he mention forgiving till after Christ's resurrection, when the Spirit is imparted by Him to the disciples in order that they may forgive.

But, as we have seen above, Satan and Satanic powers are described in the Bible as destructive beasts of various kinds, and it is part of the dominion of the Son of Man and His "little ones" to trample upon the Beast in its various forms. John sums up the agencies of the Beast in the metaphor of the Wolf, and describes the Good Shepherd as contending against the Wolf and as having "authority" to lay down His life for the sheep, and to take it again. Later on, he represents Jesus as saying "I have conquered the world."

Thus "authority" is perceived in John from the first to be a painful though a royal attribute. It belongs to kings and champions of Humanity. It is the power of perpetually giving oneself for others, as God the Father does. "Forgiving" is a kind of "giving," namely, the giving of Life.

Combining the Synoptic with the Johannine metaphor we may say that the Son of Adam enters into the House of Sin and "lays down his life" in conflict. Then He receives it again, and, in addition, carries away as Conqueror, in His train, the captive sons of Adam, whom He leads forth to a life of righteousness, having rescued or ransomed them from their sinful selves.

This stupendous and mysterious process, represented by the Passion on the Cross, corresponds to a minor Passion or Suffering—minor, but still profoundly mysterious and wonderfully great—necessary in every act of human forgiveness where the forgiver, or minister of forgiveness, performs the action in

the spirit of Christ. There is a Pauline "spending and being spent," even where there is no actual laying down of life.

CHAPTER VIII

"THE SON OF MAN" TO BE DESPISED AND TO "SUFFER"

THE Evangelists all represent Christ as being contumeliously treated by the Pharisees and called an agent of Beelzebub, but Mark does not connect the treatment with the title of the Son of Man. Matthew and Luke say that the Son of Man was called "a gluttonous man and a wine-bibber," apparently because He ate and drank with publicans and sinners. Elsewhere they represent Jesus as saying "Foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay his head." He seems to mean that the rulers of this world, the beasts and birds of prey, from the meanest to the mightiest, from Herod the fox of Galilee to the mighty eagle of Rome—all these could make themselves at home under the shadow of the Prince of this world. But the Son of Man could not thus find a home.

John expresses the same thought, not indeed mentioning the term, nor even speaking of the Son, but implying sonship, and says, in effect, that the Jews would have accepted Him if He had come in His own name and sought His own glory, for they understood that kind of glory, "seeking glory from one another"; but they called Him "a Samaritan" and said that He had "a devil" because He honoured His father. In other words, the self-assertive spirit, and the narrow spirit of quasi-patriotic nationalism,

were wanting in Jesus (from the point of view of His countrymen).

With these, He might have obtained the recognition of the Jewish rulers. Without these, He was rejected as a demoniac, or as a deceiver. He could find no home among His people. There is probably an allusion to this homelessness of the Son of Man, in John's description of Christ's breathing His last upon the cross. The expression "lay his head" occurs, in the whole of the Bible, only in the passage quoted above, and once in John. The latter passage describes how Jesus, who had found no place to lay His head in rest during His life on earth, found it at last when He rested it in death, on the bosom of the Father.

As regards the Synoptic predictions of the Suffering, or Passion, the most probable explanation of the omissions and divergences of the evangelists is that our Lord was in the habit of quoting Isaiah's prophecy about the Suffering Servant, combined with Hosea's prophecy about Israel smitten by Jehovah but raised up on the third day.

The hypothesis of such an origin, besides explaining many great difficulties in the Synoptic texts as a whole, is also supported by very strong evidence bearing on a particular Synoptic clause, namely, the "delivering up" of Jesus, that is, delivering up to death. The word is ambiguous, for it might mean "delivered up" by Judas Iscariot, and "deliver up" is clearly thus used sometimes in the gospels. But the Epistle to the Romans says that Jesus "was delivered up" for our trespasses but raised for our justification, in such a context as to make it clear that the writer is referring not to the act of Judas but to the act of God, and that he is referring to, or quoting, the word "delivered up" used by the Septuagint in the last verse of the fifty-third chapter of Isaiah describing the Suffering Servant of Jehovah.

Here we stand on solid ground. For we can have no doubt that such a tradition as this, reiterated in all the

Synoptists and also found in an early and authoritative Pauline Epistle, must represent, if any Synoptic tradition does at all, not indeed what Jesus actually said, but a Greek equivalent of what He said. What He actually said we must seek in the Hebrew of Isaiah. There, instead of "was delivered up," we find "made intercession."

The inadequacy of the Greek rendering must not be exaggerated. The Hebrew presents difficulties which the translators may have endeavoured to evade by a paraphrase, using "delivered up" as though it implied the delivering up of a hostage, ransom, or sacrifice. In the Pauline Epistle—when read in the light of Pauline doctrine generally about the Father delivering up the Son, or the Son delivering up Himself, for the salvation of mankind—there is no very serious inadequacy.

But in the gospels, if interpreted as "delivered up by Judas," the word is seriously, we may almost say fatally, inadequate. It is perhaps for this reason that "delivered up" is not placed by John in the mouth of Jesus when repeatedly predicting the Passion, but only on the very eve of the Passion, and then in the words "One of you will deliver me up," where it is clear that the speaker is referring not to the act of God but to the act of man. In the predictions of His Passion, which are frequent in the fourth gospel, Jesus, as we shall see later on, uses a different phraseology from that of the Synoptists, and one that affirms, and reiterates, its intercessory character.

Another Synoptic phrase in these predictions of the Passion of the Son of Man, is that He will be "killed" (or, in Matthew, once, "crucified"). This comes immediately before the words "raised up on the third day," which occur in Hosea. Turning to Hosea we find in the preceding context no mention of a word that *necessarily* means "killed," but only of a word, "smitten," that *might* mean "smitten unto death," thereby acquiring the meaning of "killed."

It is rendered "killed" about a dozen times in the Septuagint, but not in the Hosea passage under consideration. There indeed an examination of the full context shews that the prophet is speaking of the whole nation so that "smitten" cannot mean "killed." But, apart from that full context, the words "*smitten* and *raised up* on the third day," if taken from Hosea and applied to an individual, might very well be misunderstood as meaning "*killed* and *raised up from the dead* on the third day."

The fact that Jesus was actually "killed" would naturally predispose evangelists to believe that the ambiguous word really meant "killed." Thus, too, we might explain Matthew's "crucified." It may be merely another concrete interpretation of the general and obscure term "smitten." Some may have said "It meant *killed*." Matthew—that is to say, the author of the tradition found in the gospel that we call by the name of Matthew—may have said, "It meant a particular kind of killing, as we know by the result. It meant *crucified*." Such misinterpretations and divergences would explain John's avoidance of any such word as "kill" or "crucify" in connection with Christ's predictions of the Passion.

How then, if at all, does John express these Synoptic traditions about being "delivered up" and being "killed" or "crucified"?

He does it by entirely departing from the letter of the older Greek gospels in order to go back to the spirit of the Hebrew types and prophecies appropriated by our Lord. More especially he desires to emphasize the voluntary and intercessory nature of Christ's death, and the inward glory concealed beneath the outward humiliation. This permeates the Hebrew prophecy but is lost or greatly obscured in the Synoptic representations of it.

How should John attain this object? As regards the portion taken from Hosea, the obvious way to a prosaic mind would have been to return to Hosea's actual word and

to represent Jesus as saying that the Son of Man would be "*smitten*," while adding that this would be for the sake of others.

But, if he had done this, would the Western Churches have understood it? It is true that Mark and Matthew represent Jesus, in Gethsemane, as quoting from Zechariah the words "*I will smite* the shepherd, and the sheep shall be scattered." But Luke omitted this. And was not Luke substantially right? For the Hebrew of Zechariah said "*Smite*," not "*I will smite*," so that Jesus would appear not to have used exactly these words. And, even if Luke had substituted the correct Hebrew, would not the Churches of the West have asked, "Who gave the command to 'smite'? Surely not God?" Was it possible to answer these questions without putting a stumbling-block in the way of faith?

It was possible, if the evangelists could have been allowed to combine the quotation from Hosea with another from Isaiah, "Surely he hath borne our griefs and carried our sorrows: yet did we esteem him stricken, *smitten by God*, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities."

This might have helped to explain the mystery, so far as the mystery of sin and pain can be, in this world, explained. The Messiah was to be "smitten" by God, in appearance, and in men's estimation; but in fact He was not to be smitten, so to speak, by God's heart, but only by His hand and by the agents of His hand. The sins and sinners of this world were to be permitted to "smite" their Saviour—that He might save them! On a smaller scale God might be said to have "smitten Job," because He permitted him to be smitten by the Adversary, for the ultimate exaltation of Job himself, and for an example of patience to all the world.

But, though the "smiting" in Isaiah was doubtless in Christ's mind when He quoted the "smiting" from Hosea, the Synoptic evangelists did not allow themselves to interpo-

late such an explanation. John, therefore, may well have thought that Luke was justified in his omission of this difficult passage, only—and this is a great and perpetually recurring difference between these two evangelists—John deemed it desirable to insert some substitute for what Luke omitted, and thus to bring out the voluntary and intercessory character of Christ's acceptance of the suffering of the Cross and also its glorious nature.

For this purpose he represents Jesus as using the word "lifted up" to predict "the death by which he *was going to die.*" As the serpent of brass was lifted up in the wilderness, so the Son of Man is to be "lifted up" in order that He may give life to those who look on Him. There is a play here on the double meaning of "lifted up." In the Bible, and in Jewish literature, it is sometimes quaintly used for being "hanged," but the Bible also speaks thus of the Suffering Servant in Isaiah, "He shall be exalted and lifted up, and shall be very high." John, in his use of "lifted up," conveys these two meanings, crucifixion and enthroning.

Another Johannine form of the prediction is that the Son of Man was to be "*glorified.*" Why not? The death was to be a glorious one. If Jesus fulfilled Isaiah's prediction, He was to be "wounded for our transgressions" and "bruised for our iniquities." Or, according to the Parable of the Good Shepherd, He was to "lay down" His life, fighting against the Wolf, not for His own life but for the life of others. What could be more champion-like, more king-like, more glorious, than this? It was the height of "glory," and so accordingly John calls it.

Here it should be added that Mark and Matthew make up, to some extent, for their omission of the intercessory feature in the predictions of the Passion, by representing Jesus as saying that the Son of Man came not to be ministered unto but to minister and "to give his soul (or, life) as a ransom in the place of many."

The parallel Luke omits this, and simply emphasizes the

"ministering" by distinguishing "him that sitteth at meat" from "him that ministereth," that is, from the servant waiting at table, and by representing Jesus as saying to the disciples, at the Last Supper, "I am in the midst of you as he that ministereth." Why does Luke omit the mention of the "ransom"? Perhaps because of its difficulty, which is obvious as soon as one puts the question, "To whom is the 'ransom' paid?"

John intervenes. And here, for once, he seems at first sight to support Luke against Mark and Matthew by emphasizing Christ's "ministering" among the Twelve. He represents Jesus, at the Last Supper, as actually divested of His garments like a servant, and as waiting on the Twelve while they sit at meat. But John also suggests an expiatory character in the ministering, by the picture of Jesus symbolically wiping off, on the napkin with which He is girded, the impurities on the feet of the disciples.

Elsewhere, without mentioning ransom, John meets, indirectly at all events, one difficult question, "Does Christ ransom sinners from Satan?" He answers, "Yes, and No."

If the wolf receives a ransom from the shepherd when the latter sheds his blood for the flock, then, and in that sense, and in no other, is a ransom paid. But the truth is that we are not so much ransomed as bought—bought or ransomed out of chaos and disorder and sin by receiving Christ's flesh and blood, Christ's self, into our being.

Somewhat similarly—but only somewhat, for the metaphor is much colder—a sculptor might be said to put a portion of his soul, his living self, into a block of marble, thereby to release from it an imprisoned life that shall breathe life and beauty, for ages to come, into the hearts of other sculptors, who shall in return release other lives.

From another point of view, a verbal similarity may be found in the Hebrew narrative (not in the English Version) of the blessing of Abraham by Melchizedek. There our English

Version, in its text, describes both the Priest and the Patriarch as calling the Most High God "*Possessor* of heaven and earth." But in its margin the Version gives "*Maker*." The Hebrew Lexicon, however, gives as the meaning of the word "get," "acquire," "*buy*"; and it places, next to this passage, one from Deuteronomy, where the English text itself has "bought" in a passage describing Jehovah as "buying" Israel, "Is not he thy Father that hath *bought* thee?" God the Father is "the Buyer" of the Universe, because He gives from Himself both when He creates and when He sustains. So the Son "buys" us with a price, the price of His blood, both when He creates us anew to a new life and when He sustains us in the new life. We may say He buys us from our sinful selves, or from our lower nature, or from something else; at all events He "buys" us. That is the doctrine implied by John and expressly taught by Paul.

CHAPTER IX

"THE SON OF MAN" TO BE "RAISED UP"

THE combination of "raising up" and "on the third day" occurs in the Old Testament nowhere except in Hosea concerning repentant Israel, "Come, and let us return unto the Lord...he hath *smitten* and he will bind us up. After two days will he revive us: *on the third day he will raise us up, and we shall live before him.*"

Against the supposition that Jesus applied these words to Himself, there might be raised the following objections, each of which needs to be met.

"In the first place," it may be urged, "the resurrection in Hosea is not what we should call a real resurrection, that is, the physical restoration to life of a man's dead body. It means a national deliverance from sin and a restoration to that life which can nowhere be found except in the presence and favour of God ('we shall live *before Him*'). This," it may be said, "is quite different from what Jesus actually predicted. Hosea does not insert '*from the dead*.' Jesus does."

But Jesus does *not* insert "from the dead"—not at least in His earliest predictions. To that point we shall return presently. Meantime, it may suffice to say that, even if the Synoptic gospels did represent Jesus as inserting it from the first, we could not confidently trust them as to the exact words in which He "actually predicted" His being "raised

up," when we know—or at all events have very solid ground for believing—that they have inadequately represented what He "actually predicted" about His intercessory sufferings.

Still less can we trust the exact accuracy of the Synoptic traditions about "raised up on the third day" when we pass to their versions of another tradition (or the tradition of two of them) about "raised up after three days," and when we compare it with a Johannine tradition about "raising up in three days." For the Synoptists give us the impression that the words were not really uttered by Jesus, but were part of a false charge brought against Him. But the fourth gospel says that such words were really uttered, only misunderstood—misunderstood by everybody, even by the disciples. The Synoptists say that "the raising up" referred to the Temple. The fourth gospel does not deny this, but says that the Temple meant Christ's "body."

That Jesus actually said something about the "raising up" of a "temple" in "three days" is indicated clearly, though indirectly, by the Synoptic accounts of Christ's trial before the high priest, and, we may almost say, not in spite of, but by reason of, their divergences, confusions, and omissions—which serve to shew the scandal and difficulty that attached to the tradition and to explain why the Synoptists might naturally have wished to omit it, or soften it down, or explain it away.

The divergences, briefly put, are as follows. Mark and Matthew both make mention of "false witness." But they report the accusation that Jesus said (Mark) "*I will* destroy" or (Matthew) "*I am able to* destroy" in connection with the Temple. They add, as part of the accusation, that He spoke about (Mark) "building *another*" or (Matthew) "building [*it again*]" after an interval of "three days." Mark distinctly reports this as "false witness"; Matthew leaves a loop-hole for supposing that the *previous* charges were false but that *this* one may not have been wholly false. Luke omits all mention of the charge.

That Jesus said "Destroy," or "Ye are destroying," and that the false witnesses reported it as "I will destroy," can hardly be regarded as strange, in view of the fact that Zechariah says "*Smite* the shepherd," and that Jesus is reported in the gospels as quoting it in the form "*I will smite.*"

The conclusion is almost irresistible that Jesus did say something of this kind about the Temple; that His words were misunderstood; and that Luke omitted them because they had been misunderstood and because they were liable to be used against the Christians in a perverted form. Jesus may have said to the priests "Destroy ye," that is, "Go on in your evil courses, and do your best to destroy this visible temple made by hands, since it must needs be so." Or He may have said, as the decree of the Lord, "I will destroy this temple." Either of these things is possible and easily credible. But that the charge should have been a mere invention of enemies is, we may almost say, incredible.

Assuming, then, that Jesus spoke about the "raising up" of a "temple," what meaning are we to assign to it? We appear to be doing no more than justice to the consistency of His spiritual doctrine by supposing that He did not mean what Ezekiel meant, a more splendid temple of Solomon, or any material structure. He meant THE PLACE where such spiritual sacrifice is offered up as pleases God. Isaiah said that the Holy One who "inhabiteth eternity" dwelleth also "with him that is of a contrite and humble spirit." The Psalmist declared that such a heart and spirit are "the sacrifices of God." Jesus Himself (according to Matthew) on two occasions quoted against the Pharisees the words of Hosea "I will have mercy (or, kindness) and not sacrifice," thus indicating that Man, when good and kind, is God's temple, God's PLACE.

But man when at his best—or, as Browning might put it, "man when Man," that is to say, "Man in his right attitude to God"—has been repeatedly defined above as being identical with what is denoted by Christ's title, the Son of Man. Hence

we are led to the conclusion that Jesus, when He spoke of "raising up a temple," meant "raising up the Son of Man."

Accordingly John says that Jesus "spake of the Temple of his body," and that "when he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture and the word that Jesus had said."

All that we know of Johannine as well as Pauline thought shews that Christ's "body" does not mean merely the post-resurrectional form in which the Saviour manifested Himself to His disciples. It means also Christ's Church, His disciples. When He died, their faith too, died, for the time. When He was raised up, He was able to raise them up, and they lived with Him. "The hour cometh and now is," said Jesus, "when the dead shall hear the voice of the Son of God; and they that hear shall live." One fulfilment of this prophecy came to pass when Christ, having been raised from the dead by the Spirit, imparted His Spirit to the disciples.

According to this view, we are to regard Jesus, when He went up to Jerusalem, as encouraging His disciples in the language of Hosea, saying, in effect, "Let us go up unto the Lord to offer such sacrifice as may please Him."

It may be urged, as an objection, that this adoption of the words of Hosea represents Jesus as conscious of sin and of a necessity that He should be "smitten" because of sin. But that is not so.

We must not confuse Christ's self-identification with a sinful people as though it implied His self-identification with their sin. It is our fault if we do not realise the fact that Jesus loved His countrymen no less than Moses, who was ready to be blotted out of the book of life for the sake of Israel, though He differed from Moses in knowing that the Father could not blot out of the book of life the name of any single human soul unjustly, not even to save all the souls of the sons of man. We are to suppose that Jesus, like all the great Hebrew prophets but in a greater degree, identified

Himself with Israel. He knew it was necessary that He, as being Israel, should be "smitten." But He knew also that it was not possible that He, as being the Son, should not be "raised up in three days."

And now to return to a previous objection, namely, that no "resurrection *from the dead*" is contemplated by Hosea and that Hosea does not insert "*from the dead*" whereas Jesus does insert this clause.

It is quite true that Jesus "does insert this clause." But how? Never in any passage recorded by the three Synoptists, never in any direct prediction of His Passion, never in connection with "three days" or "the third day," never in any context that implies the usual allusion to Hosea, but only in a precept, uttered by Jesus (according to Mark and Matthew) to three of the disciples while descending from the Mount of Transfiguration, bidding them not to disclose the vision "until the Son of Man arose (or, was raised) *from the dead*." Mark adds that the disciples "questioned with one another what the *arising from the dead* might mean." Matthew omits this. Luke records no precept, but simply says that the disciples did not disclose what they had seen; he says nothing about resurrection.

Neither Luke nor John anywhere represents the Saviour as predicting during His lifetime that He would be raised *from the dead*. But Luke represents Jesus, *after His death*, as "opening the mind" of disciples "that they might understand *the scriptures*," and he continues, "And he said to them, Thus *it is written* that the Christ should suffer and arise *from the dead on the third day*." Also John says "When, therefore, he was raised from the dead, his disciples remembered that he had *said this*, and they believed *the scripture* and *the word that Jesus had said*."

But what, according to John, had "*Jesus said*"? Nothing at all, in definite words, about Himself or about His being raised *from the dead*, but only about a "temple" to be "raised

in three days." The disciples, however, taught by the actual result, recognised that Jesus meant—and here it should be noted that "*meant*" is liable to be confused with "*said*" both in Hebrew and in Greek—that His body or He Himself would be raised up from the dead according to the scriptures. This accordingly became a current tradition: "He *meant*, or *said*, that He would be raised from the dead in three days, according to the scriptures."

Luke's representation appears to agree with what John says about the resurrection of the "body." Only, instead of saying that the disciples "remembered" it, or that the Spirit of Jesus (as John says elsewhere) "brought to their remembrance" the saying of Jesus and "guided them into all the truth" of it, Luke adopts a tradition that represented Jesus Himself, after His resurrection, in a visible form, as communicating to the disciples this interpretation of His past words and of the scriptures, when they were "gathered together" and He bade them "handle" Him.

Other passages might be quoted, shewing how the failure of the disciples to believe that Christ was to be raised from the dead is explained as arising, not from their disbelief in His words, but from their ignorance of the scriptures in general, "For as yet *they knew not the scripture* how that *it must needs be* that he should arise from the dead." And again Jesus says to two disciples, not, "Why were ye so slow to believe your Master?" but "O, fools, and slow of heart to believe *all the sayings that the prophets have said. Must it not needs have been* that the Christ should suffer these things [first] and [then] enter into his glory?"

But the special importance of the Johannine passage about "three days" and the Lucan passage (quoted above with it) about "the third day" is this, that both of them combine "raising up" and "three days" with mention of "scriptures," and that the passage of Hosea under consideration is the only one, in the scriptures, that contains this combination. Also

the Epistle to the Corinthians in a passage that reads like an ancient form of Evidence on the Resurrection, says, "He was raised up *on the third day according to the scriptures.*" The impression left on us is that "the third day" was originally understood to be part of the scriptural prophecy. If so, it would seem certain that the tradition originally referred to Hosea.

All these facts confirm the conclusion that the omission of "from the dead" was not an accident; that Jesus predicted a "smiting" and a "raising up" on "the third day" in the language of Hosea; and that, when the ambiguous "smiting" came to be rendered "killed," the words "from the dead" were occasionally inserted after "raising up" to make the meaning clear, but that this liberty was rarely taken in the earliest traditions. Moreover the tenor of the gospels as a whole, and in particular the prayer in Gethsemane, indicate that the precise nature and the exact duration of the "smiting" were not revealed to Jesus along with the revelation of the "smiting" itself. If that was so, then we must suppose that, although He knew that the Father would "raise" Him up, the details were hidden. Whether the intervention was to come to Him as to Isaac, or as to Jonah, or in some way that was without precedent in scripture, though predicted in scripture—this was not revealed.

The objection, then, that Hosea's prophecy contemplated a joint, corporate, or national resurrection, and that Christ's predictions did not, may be met with a direct negative to the latter assertion. Jesus was a patriot, loving His country with an exceeding love, and longing to make the whole house of Israel a nation of priests and kings that they might be His instruments in raising up the fallen House of Adam. He did not think of Himself as "raised up" by God apart from Israel or apart from Adam.

At the same time we do not deny that Jesus conceived of this raising up of "the son of man" as destined to be accomplished in Himself, by some divine intervention, speedily, and

personally. He, Jesus of Nazareth, was to be rescued from the jaws of death, possibly like Isaac, but more probably like Jonah, who cried unto the Lord "out of the belly of Sheol," and said, "I will look again toward thy holy temple."

It is very hard for us to grasp the thought of such a breadth of spiritualism, combined with such an intensity of patriotism, as we find in the great Hebrew prophets. Yet we must make the effort. For these same characteristics we may expect to find, developed to their highest, in Jesus Christ. And if we could bring ourselves by an effort of imagination to realise the feelings of Isaiah and Hosea towards their children who represent for them national vicissitudes; and to see Jeremiah wearing the yoke on his neck as the yoke of his people; and Ezekiel lying on his left side to "lay the iniquity of the house of Israel upon it," and going through all the signs of a siege in his own person, and recognising the fall of the Temple in the death of his wife, "the desire of his eyes"—we should then at least apprehend the possibility that Jesus might sometimes speak of the raising up of Israel, and of the true temple of God, in connection with the raising up of Himself, or of His own "body."

Indeed, this very phrase last mentioned is almost identical with what Isaiah appears to say, though in obscure language, "Thy dead shall live; *my dead body, they shall arise.*" This has been paraphrased as follows, "The Gentiles, being dead in their sins, shall, with my dead body, when it rises again, rise again also from their death. Nay, *they shall rise again, my body*—that is, as part of myself, and my body mystical." On the other hand, a tradition in the Babylonian Talmud suggests that the "dead" here mentioned by Isaiah may be those whom Ezekiel caused—in a vision—to live again in the valley of dry bones. But the point is not that "the dead" are those of Israel or those of the Gentiles, but that they are identified by the prophet with his own "body" rising from the dead.

What Isaiah thus said, and what Jeremiah and Ezekiel did, should prepare us for anticipating that our Lord also would say and do—as a Jewish patriot and a prophet, still more perhaps as a Jewish Messiah—many things strange to western and modern thought and not to be strictly interpreted by western and modern canons of interpretation.

CHAPTER X

"ON THE THIRD DAY"

THOSE who deny the existence of any allusion to Hosea in Christ's words about being "raised on *the third day*" may argue that He simply and miraculously predicted what actually and miraculously came to pass on that day, namely, His bodily resurrection. "It is true that Christ thought of His body as the Temple, and spoke of it as 'this temple' in the fourth gospel. It is true also that the Temple means the Church of Christ. But He merely thought of the literal future event, which He exactly foreknew, namely, that His body, in the literal sense, would be raised on the third day, in the literal sense. There is a coincidence of words, but no connection in thought, no allusive connection, between the words of Jesus and those of Hosea. Nor is there any traditional or Biblical connection between 'third day' and 'temple.'"

The former part of this objection might be met in two ways, by an appeal to authority, or by an appeal to common sense. Many of my readers will probably think the latter appeal sufficiently strong. It is incredible that such a strange combination as "raised up on the third day" should be repeatedly used by Jesus, and often in connection with the scriptures, without any allusion to its unique use in the scriptures.

The latter part of the objection is met by a consensus of facts indicating that Hebrew thought, from a very early date,

recognised an association of "the third day," if not with "temple," at all events with the essential characteristic of a temple, the offering of sacrifice.

The connection is sometimes mystical, but it may have also been practical. Hosea addressed his prophecies to the Northern Kingdom, that is, Israel (not Judah). This would include Galilee. Josephus tells us that it was a journey of "three days" from Galilee to Jerusalem. The title of Hosea's prophecy tells us that he prophesied under Hezekiah, and it was in Hezekiah's time that a message was sent to the remnants of the northern tribes, inviting them to come up to the Passover at Jerusalem. Such an invitation the Prophet may have urged his countrymen to accept, at the same time adding God's warning as to the right kind of offering, "I will have mercy and not sacrifice." Jesus is said by Matthew to have quoted these last words twice; and the saying "on the third day he will raise us up" comes, in Hosea, almost immediately before them.

Again, looking at the matter mystically, and believing that Jesus regarded as a temple or church any gathering of faithful souls, even though it were but "two or three," when united in the Name of the Father, we cannot but think that in His view, Abraham and Isaac went as it were to a "temple" on Mount Moriah. For they went "*both of them together*," that is, as a Jewish tradition says, "with one heart," to offer a sacrifice of supreme faith in which the father virtually sacrificed himself with his son. Now the preceding context says that Abraham "*on the third day* lifted up his eyes and saw the place afar off."

Philo, commenting on this passage, connects "the third day" with the offering up to God of that "tribute," or "perfect debt," which constitutes a perfect sacrifice. He is probably alluding to the precept given to Abraham "Be thou *perfect*," and he says, in his abstract fashion, that the Mind is "*perfected*" and pays the "*perfect-debt*" to the "*perfecting*"

God when it comes "*on the third day*" to "the place" that God prescribed.

With this we may compare a combination of "perfected" with "the third day" in a very different author, Luke: "I cast out devils and perform cures to-day and to-morrow, and the *third day* I am *perfected*." This refers to Christ's sacrifice on the Cross in Jerusalem, as is shewn by the following words, "Howbeit, I must go on my way to-day and to-morrow, and the next day, for it cannot be that a prophet perish out of Jerusalem."

In order to connect this with Hosea it remains to shew that Jesus uttered these words in Galilee whence Jerusalem would be distant "a three days' journey." This is made almost certain by an immediately preceding saying of the Pharisees, "Get thee out, and go hence, for Herod would fain kill thee." Herod was the tetrarch of Galilee and Peraea, and it appears reasonable to infer that the words meant, in effect, "Get thee out, and go from Galilee."

Origen and Jerome both interpreted the prophecy of Hosea as fulfilled in the resurrection of Christ. But the earliest Christian interpretations of "the third day" might naturally be influenced by what was believed to have happened literally in the rising again of "the body" of the Saviour. And subsequently, Greek and Roman Christians—without Origen's knowledge, or even Jerome's knowledge, of Hebrew thought and tradition—could hardly be expected to realise the intensity of feeling with which Jesus identified His "body" with the nation of Israel and the Temple of God.

We may perhaps be helped to understand our Lord's meaning, when He first uttered to His disciples the prediction of "the third day," by comparing it (as Origen compares the saying of Hosea) with the words of Moses before the Exodus, "Let us go...*three days' journey* into the wilderness, and *sacrifice unto the Lord our God*," only supposing them to be addressed, not to Pharaoh, but to Israel, encouraging the

timorous people to go forth through unknown trials and temptations to the ultimate presence of God.

Or, still better, Christ's reiterated predictions—saying, in effect, that He must go up to Jerusalem, and be delivered up as a sacrifice, and be smitten, and be raised up on the third day—may be compared with the confidence of Abraham, "on the third day." As Origen suggests, the Patriarch was aware that an insoluble problem might be put to him, "If you are going to sacrifice Isaac, how can you come back with him?" He could not solve it. But he believed that God could solve it. Hence, while taking Isaac away with him from the servants to his apparent death, he dared to say to them "*We* will worship and come again to you." He left it to God to "see" to the solution of the insoluble, "as it is said to this day, In the mount of the Lord *it will be seen*."

It was apparently in a similar conviction that our Lord uttered the prediction that "the son of man" would be "raised up on the third day." He did not think of Himself apart from the Father, or apart from the sons of man whom He came to save. He was also conscious of a Spirit within Himself, which could not possibly be "holden" by the bonds of "death," and could not return to the Father until it had accomplished the Father's will.

Our conclusion, so far as it is negative, is, that variations of Christ's prophecy concerning His resurrection arose, partly, perhaps, out of His own variations of the words, as He drew near the end, but partly also out of various western interpretations of eastern language, most of which ignored the national significance of the prophecy.

Some of these diverged to what might seem to us a purely individualistic exposition, connecting the thought with Jonah. Yet even Jonah may well have been regarded by a Jewish prophet as the type of Israel sent forth by Jehovah to preach the gospel to the Gentiles, and raised from the belly of Sheol for that purpose after he had lain in it three days and

three nights. No doubt the literal "three days and three nights" is inconsistent with Hosea's literal "after two days" and "on the third day." But these literal inconsistencies would hardly have prevented any later Jewish prophet or Messiah from applying both prophecies to the same event in a spiritual sense.

So far as it is positive, our conclusion is, that John is a safer guide than Mark and Matthew, and much safer than Luke, to what Christ actually *thought*—whatever may have been the precise words that He said—about His resurrection. Hosea did not mention the temple, and therefore Jesus may not have mentioned it, as a rule, when He spoke of His being raised up "on the third day." But we conclude that He habitually *thought* of the temple, and that on at least one occasion He spoke of it; and this, in such terms as to convey to His enemies the impression that He actually believed Himself to be able, and perhaps to be destined, to destroy the standing structure and to raise up another.

CHAPTER XI

"THE SON OF MAN COMING" WITH "ANGELS," "CLOUDS," AND "POWER"

PASSING to the third phase of the career of "the son of man," that of victory, we find all the Synoptists connecting it with "angels," "clouds," and "power." They add "glory," but of that we will speak in the next chapter. The language, at all events so far as regards the "clouds," is borrowed from Daniel, but not correctly. Daniel speaks of "one like unto a son of man," who is "brought near" to the Throne, "*with the clouds* of heaven." The Synoptists (except in one passage of Mark) do not give correctly the difficult preposition "*with*."

Many questions arise—not one of which can be more than touched on here—as to the nature and time of the Coming, the nature of the angels, the meaning of "clouds," whether literal or symbolical, and the meaning of the notion of accompaniment implied in "with"—whether it implies merely a scenic train of triumph, or has some spiritual significance.

The evidence, which is necessarily too technical and detailed to give here, points to the following conclusions.

The "Coming," although doubtless contemplated as made visible to the human eye, was rather of the nature of a self-revealing or self-manifesting than a motion from place to place. It was a coming into the heart. The Targum often speaks of God's "*being manifested*, or *revealed*," or "*revealing Himself*," where the Bible speaks of His "coming." The Epistle

of John says, "We know that if he [i.e. God] shall *be manifested* we shall be like him, for we shall see him even as he is," and the Epistle to the Colossians, "When Christ shall *be manifested*, [he who is] our life, then also ye, with him, will *be manifested* in glory." This appears to refer to the Coming of the Kingdom, when the righteous shall shine forth in glory, and, as Clement of Rome says, "shall *be manifested* in the visitation of the Kingdom of God."

As regards the "clouds," evidence can be brought from Jewish literature as well as from Origen and others to shew that they symbolize the whole army of the prophets and holy ones of the Chosen People, lit up by the glory of the Sun of Righteousness, and accompanying Israel, or the Messiah, toward the throne in heaven. And some connection of this kind, between "clouds," and "saints," appears to be implied in the first Epistle to the Thessalonians. Probably, too, "power," which often means in Hebrew as well as in English "an armed host," has that meaning here, referring to the army of the "holy ones," or "saints" of the Elect.

But a great difficulty presents itself in the mention of the "angels," or "holy angels," mentioned by the Synoptists as though they were assessors with the Messiah in judgment. For Paul says to the Corinthians, "Know ye not that we shall judge angels?" but never speaks of "angels" as themselves judging men, or even taking part in the judgment. Moreover the first Epistle to the Thessalonians speaks of "the Coming of our Lord with all his holy ones,"—or, as our Revised Version has it, "with all his saints," this being its habitual rendering of the Pauline "holy ones."

It is true that the second Epistle to the Thessalonians (which is perhaps not quite so safe an authority as the first) speaks of "the revelation of the Lord Jesus from heaven rendering vengeance with *the angels of his power* in flaming fire." But these appear to be similar to the "evil angels" or "angels of

evil" mentioned by the Psalmist as sent against the Egyptians. Milton might perhaps call them "slavish officers of vengeance." In any case they do not appear to be identical with "the holy angels." The same context speaks of the time "when he [i.e. Christ] shall come to be glorified in his holy ones (or, saints)."

It can also be shewn that a confusion between "holy ones" and "angels" might very easily arise, and has in some cases actually occurred.

The conclusion arrived at, after a detailed analysis of the evidence, is, that "the angels" connected in the Synoptic gospels with Christ's Coming, were originally "the holy ones" or "the saints" (not "angels" in the ordinary sense); that these are also represented by "the clouds of heaven"; and that Jesus had in view the dominion of "the saints" personified by "one like unto a son of man," which was predicted by Daniel. This corporate kingdom was implied by the preposition "*with*." When "*with*" was changed to "*above*" or "*in*," the notion of a joint or corporate dominion of the Messiah with His saints vanished out of the words.

This misunderstanding appears to have led to various interpretations, explanations, and divergences in the Synoptists. Some evangelists might regard the "angels" as executors of wrath, and as distinct from the "holy ones" or "saints" who are participators in glory and co-assessors in judgment. Some might suppose that there were two acts of Coming, one, in wrath, to destroy; one, in peace, to reign.

As regards the time of the Coming there is also great divergence, and one most remarkable omission, as follows:— Mark and Matthew say that the time is not known to anyone, not even to the angels, not even to "the Son," but only to "the Father." This absolute use of "the Son" and "the Father," almost non-occurrent in Mark and Matthew, throws doubt on the passage. Luke omits this saying.

Passing from the three gospels to the fourth, we find John adopting his usual course of departing entirely from the

Synoptic language—so much so that he nowhere in his gospel mentions "cloud," or even "power." But he implies the presence of the "clouds," Christ's followers, whom He will draw with Himself, or through Himself, to the throne of the Father in whose bosom He Himself eternally is.

As for "power," the power of a conquering king, what can be stronger than the words "In the world ye have tribulation. But be of good cheer, I have conquered the world"?

As to "the angels," John nowhere mentions them collectively except once, and then, not at the close, nor in connection with victory, or judgment, or coming again, but at the very outset of the gospel, and in connection with the very first mention of "the son of man" on whom (it is said) "the angels of God" will be seen "ascending and descending." Subsequently John describes the multitude as mistaking the Voice of the Father from heaven, some for that of thunder, some for that of "an angel"; and he speaks of "two angels" as seen by Mary Magdalene in the tomb of the risen Saviour. These three are all the Johannine instances of the word.

This subordination of angels is in accordance with the best Hebrew and Jewish theology and with the doctrine of the Pauline Epistles, which is, as has been said above, that the "holy ones" or "saints" are to judge "angels," not that "angels" are to judge them or other human beings. The authority to judge could hardly (it would seem) be given to an angel, if it is correctly said in the fourth gospel to be given to the Son "*because* he is son of man."

The assessorship of "the holy ones" is also implied in the fourth gospel. Or, to speak more exactly, John includes it in a broader view of their abiding unity with the Son who made them one with Himself. This is variously expressed in the New Testament. Paul says to the Thessalonians that "we"—that is, the saints living and departed—are to be "ever with the Lord." Revelation says that they are to "follow the

Lamb whithersoever he goeth." The fourth gospel expresses this still more strongly in the prayer of the Son to the Father, "that they may all be one, even as thou, Father, [art] in me, and I in thee, that they also may be in us." This is a prayer—Jesus says—not for the apostles alone but "for them also that are to believe on me through their word," that is, for all the holy ones or saints, of the Church of Christ. If therefore Christ is to come to judge, we are apparently justified in saying that He cannot come without them.

Concerning the "coming," John is systematically vague as to the time of it, and definite as to the nature of it. The Logos, or Word, is always "coming into the world." Whenever it comes, it gives light and life to those who receive it, but judgment to those who flee from it and reject it. John nowhere contradicts the Marcan tradition that the time of the Coming is not known "even to the Son." But he gives us the impression that whatever the Son may not know on the subject is not worth knowing, or else that the time of the Coming depends on the Son Himself and is left by Him an open question.

The very last words of Christ uttered on earth refer to this subject, but refer to it as if it were unimportant. They are addressed to Peter (in answer to his question about the beloved disciple), "If I will that he tarry till I come, what [is that] to thee? follow thou me." This seems to say, "Leave speculations about things not in your hands, and turn to practice, which is in your hands." This sounds like a version, applied to the New Law, of the great saying in Deuteronomy about the Old Law: "The secret things belong unto the Lord our God, but the things that are revealed belong unto us."

But if John is vague as to the time, he is most definite and practical as to the nature, of the Lord's Coming. It is of two kinds. For the lovers of darkness it is the Coming of a convicting Spirit which will convict the world of error. For

the lovers of light, who love the Son, and who keep His word by loving one another, it is the Coming of that same One, yet Plural, Power, which at the beginning said, "Let US make man," and which now again says WE, speaking through the Son as follows, "If any one love me he will keep my Word, and my Father will love him, and WE will come unto him, and make our abiding place with him."

It is implied by the preceding context that this WE is not exactly the Father and the Person whom Jesus began by calling "the son of man." Nor is that Person merely "the son of man" in a new character, working in a new phase or aspect. The Son describes it as "Another, a Paraclete," that is to say, "One called in to help." Just before this, He says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Just after it, He says, "I will not leave you orphans, I come unto you."

The discourse in which these utterances find a place begins with the words, "Now is the Son of Man glorified and God is glorified in him." This is the last mention of the title. "The Son of Man" is, so to speak, on the point of retiring into the background while "the Son of God," or "the Son," comes forward to take its place. But the disciples are unwilling to give up their Master under His old human title. They feel as though they will be "orphans" without it. To prevent this, "Another, a Friend called in to help" is to be sent by Him. That this is "Another Self" is indicated by its identity with "I"—"*I* will not leave you orphans, *I* come unto you." It is the Spirit of Sonship which whosoever has can never feel an "orphan."

We may illustrate this promise of the divine Spirit by what Epictetus represents Zeus as saying to Man:—"I have given thee some portion of OURSELVES." This is similar on the surface, but with how great a dissimilarity of thought beneath! For this Epictetian gift of a "portion" of the divine nature is "the faculty that deals with mental impulses

and repulsions, with inclinations and declinations, and, in a word, with the imaginations and impressions of the mind." But the Johannine gift of Christ is not regarded as "a portion." It is the presence of the One Eternal God in the heart of man revealed as Father and Son in a Spirit of Love. And it is this Johannine "coming *in love*" which corresponds to the Synoptic "coming *in glory*."

CHAPTER XII

"THE SON OF MAN" IN "GLORY"

THIS word, "love"—combined with the word "glory" at the conclusion of the last chapter—brings us naturally to the crowning proof of the spiritual accuracy of the fourth gospel, in giving the tenor of Christ's doctrine, as compared with the greater verbal accuracy of the three gospels, in reporting His isolated sayings. For the sum of Christ's doctrine about God's "glory" appears to have been this—that it consists in righteous love. The Gospel reduces to practice in the person of the Son the old Hebrew theory of the personality of the true God, as being the Nursing Father, whose glory it is to love and to give at His own cost; whereas it is the glory of the false gods, "thieves and robbers," the "foxes" and vultures, the "wolf," the "serpents and scorpions," the "beasts" of various kinds, to hate, and to seize, and to oppress, and to destroy.

This truth peeps out, even in Mark, here and there in short answers to the question, "who is the greatest?" and in sayings about "the rulers of this world" as contrasted with rulers in the Christian community. The truth is also latent in the Synoptic doctrine about receiving "little children," that is, the "babes and sucklings," whom Christ loves, and represents, and sends to represent Himself.

But the Synoptists do not adequately set it forth, especially in view of the fact that they write in Greek, and

use, for "glory," a word that most naturally means "seeming," "opinion," or "reputation," and is seldom used to represent, in the highest sense, "worthy renown." And this inadequacy seriously impairs the spiritual profit of their reports of Christ's sayings about the Coming of the Son of Man in "glory."

Mark's clearest lesson on the subject is in his account of the petition of the sons of Zebedee, "Grant that we may sit, one on thy right hand and one on thy left, in thy *glory*." Jesus replies, "Ye know not what ye ask," and proceeds to ask whether they can drink His "cup" and be baptized with His "baptism." That ought to have been instructive as to the meaning of Christ's "glory." But Matthew has "kingdom" instead of "glory," and Luke omits the whole incident.

John deals systematically and consecutively with the word. Beginning in his prologue, he strikes the Hebrew note, above mentioned, by his first use of the term as being "*the glory as of the only-begotten from the Father*"; then he hastens to tell us that it consisted of "*grace and truth*," that is to say, of God's gracious giving and God's truthful adherence to promises, described in Genesis as God's "kindness and truth." Then, without actually mentioning the Nursing Father, he suggests Him thus: "No man hath seen God at any time; *the only-begotten Son, who is in the bosom of the Father*, he hath declared him."

This is not the place to shew, in detail, how systematically the exposition, here commenced, is continued through the gospel, both in negative and in positive forms. Negatively, the wrong glory, "the glory of men," is described as that which men seek for themselves or receive from one another. Positively, the right glory is suggested in the mysterious mention of "the son of man" as being "glorified" on the cross, or through the cross. And finally, in the Last Prayer, it is indicated that the true "glory" is the Eternal Love between the Father and the Son; as to which the Son

prays to the Father for His disciples, "That they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

Briefly, the Johannine doctrine amounts to this, that the glory of God the Father consists in making men willing and able to love Him and one another. To effect this came the Son of God, as "son of man," that is, as a human being, raising the standard of human love by constraining a few—at first only a very few—to receive Him into their hearts. Receiving Him, they received, along with Him, a new kind of love, that kind of love with which He loved them, a new faculty of loving Man, and, through Man, God.

At first the new faculty was not fully developed. In the minds of the disciples, a great gulf at first divided God in heaven (whom they feared rather than loved, so that they did not rightly worship Him) from Him who called Himself "the son of man" on earth—whom they loved, trusted and reverenced, without any touch of unworthy fear, in such a manner, and to such a degree, that unconsciously they almost paid Him what might be called that pure and righteous worship which is due to God alone.

But the gulf was bridged by death. Under the mysterious and awe-inspiring influence of that instrumentality of God, He who had called Himself "son of man" now appeared, revealed in the glory of His Spirit, the Spirit of love, as being the Son of God. Now, they worshipped Him accordingly as Son of God, and as one with the Father in heaven. But they could not cast out from their worship that new element of love, the love that they had learned to feel for Him as "son of man" on earth. Thus, along with their higher revelation of the meaning of "son of man," they received also a higher standard of worship, a higher conception of God, and a deeper insight into the unity of that which is divinely human and humanly divine.

PART II

A HARMONY OF THE FACTS

CHAPTER I

JESUS AND THE TEMPLE

THE evidence[1], of which a summary has been given in Part I of this work, indicates that Christ's self-appellation "son of man[2]" was suggested by more causes than one, and was used with more meanings than one, or with different shades of meaning corresponding to developments of the purpose of Christ's career; but always pointing back to the thought of "Man according to God's intention," or "divine Humanity."

An attempt will now be made to shew that this explanation harmonizes with the leading characteristics of Christ's life and with our knowledge of His environment and antecedents.

We must endeavour to realise some of these, or at all events the narratives that profess to describe them. Let us imagine ourselves in the midst of a congregation in a Galilaean synagogue listening to a new prophet or teacher. He declares that the words of Isaiah, which he has just read aloud to us,

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[1] This and the following chapters are almost identical with the last chapter of a larger work by the author entitled *The Son of Man*, now in the press. But the footnotes in the latter have been cancelled, or greatly condensed and placed at the end, in the present volume.

"The evidence" above mentioned means the evidence collected in the larger work.

[2] "Son of man." In this and the following chapters, "son of man" is very frequently printed in inverted commas and without capitals, so as to help the reader to keep an open mind as to the meaning of the title.

are fulfilled in him; that the Spirit of the Lord is on him; and that he has been anointed to fulfil good news, to proclaim release for the captives and liberty for the oppressed, "to proclaim the acceptable year of the Lord."

At this point, according to Luke, Jesus stops, having read only what amounts to a verse and a half in our English Version. It was usual to read more, even when the reading was accompanied with interpretation. Perhaps Luke gives us merely the opening words of the Lesson. But even supposing Jesus to have read no more, we must suppose—if we are to imagine ourselves Jews in the presence of a Jewish teacher—that both speaker and hearers were familiar with the words of the fourth verse, predicting that in the happy future men would "build the old wastes" and repair "the desolations of many generations."

What meaning should we, Galilaeans, and what would the Teacher, be likely to attach to the words "release," "captives," "liberty," "build"? Neither in the days of Isaiah, nor in those of Jesus, was Judah captive, or the Temple destroyed. Yet in Christ's time the Galilaeans, under the yoke of Herod and under the shadow of Rome, felt, vaguely perhaps, that in more ways than one, the nation needed "liberty" and "building."

Among other indications of dissatisfaction with what may be called the Established Church of the Jews, is the existence of the sect of the Essenes, which had arisen about a century and a half before the birth of Christ. Their piety is attested by Philo, Josephus, and Pliny. Yet these men, according to Josephus, though sending offerings to the Temple, performed sacrifices "with an *essential difference* (or, *incompatibility*) of purificatory rites," so that they were "excluded from the national Temple-court and performed their sacrifices by themselves." What would be the new prophet's attitude towards the Temple? And how would he propose to "build the old wastes"?

According to Luke, Jesus, on reaching the age of twelve, was taken up to Jerusalem by "his parents" to the feast of the Passover. On the return journey, being missed and sought by them, and found in the Temple, hearing the Rabbis and asking them questions, He said, "How is it that ye sought me? Knew ye not that I must be in the [house] of my Father?"

According to John, when the man, Jesus, began His public life—as distinct from His manifestation at Cana to the small circle of His disciples—He went up to the Temple and to the Passover, but with very different feelings from those assigned to the boy Jesus, in Luke. The Temple, indeed, He still calls "my Father's house." But He is in no mood now for "asking questions." He declares that it has been made "a house of traffic," and He purifies it by expelling the traffickers. The disciples, after His resurrection—recalling the fervour that had then brought Him into collision with the rulers of the people, ending in His death—"remembered that it was written, The zeal for thine house shall devour me."

These two narratives, even though it may be impossible to accept them as accurate in detail and as historical proofs, may be regarded as illustrations (when taken with their contexts) of a fact, capable of being proved by a multitude of passages but too often forgotten, namely, that Jesus was what would commonly be called a zealot and a mystic, wholly absorbed in God, and that He was also absorbed—as we might expect a pious Jew to be—in zeal for God's Temple.

But it was for the Temple as God's house, not for the temple rebuilt in effect by Herod and desecrated by priestly monopolies. "*Doves*," says a Jewish tradition, "*were at one time sold at Jerusalem for pence of gold.* Whereupon Rabban Simeon Ben Gamaliel said, 'By this temple, I will not lie down this night, unless they be sold for pence of silver'... whereby doves were sold that very day for two farthings." If Mary had been compelled to pay in "pence of gold" for her

"doves" at the purification, it was an oppression likely to be often mentioned in the household, and very likely to make a profound impression on the boyhood and manhood of Jesus. All the evangelists agree that He protested against desecration of some kind arising out of the sacrifices. The three Synoptists say that He predicted that the polluted building would be destroyed; John says that He uttered the mysterious words, "Destroy this temple," and that He really "spake of the temple of his body"; Mark afterwards says that He was accused of threatening to destroy the then standing temple and to "build another not made with hands"; Matthew omits "another" and "not made with hands"; John speaks of "raising another," and he, though omitting "not made with hands," seems to imply it, or something like it, in his interpretation ("his body"). Luke omits the whole.

These verbal minutiae might be passed over by an impatient critic as not rewarding study. But they may be of the very greatest importance. For all these passages in Matthew, Mark, and John, contain a mention of an interval of "*three days*," and indicate (as has been shewn above) an allusion to Hosea's prophecy about repentant Israel on "*the third day*." Israel was apparently regarded by Jesus as the type of the true "temple" of the Lord. Mark (and perhaps Matthew) misunderstood this. John understood and endeavoured to explain it.

It is not, perhaps, unnatural that Luke, taking "temple" and "three days" literally and believing the words to embody a false accusation, omitted them, both in his record of the trial and afterwards in his account of the crucifixion. But the gospel evidence is very strong for their retention, and it is confirmed by the Pauline metaphors about the Church as being "the body" of Christ. The most natural explanation of these, and of the way in which they are introduced in the several epistles, is that they are not an addition to, but an exposition of, some actual doctrine of Christ concerning the Temple as represented by a Person.

The way for such a doctrine had been prepared by Isaiah's words "I dwell in the high and holy place, with him also that is of a contrite and humble spirit," and by the words of the Psalmist concerning "the sacrifices of God" as being "a broken spirit" or "a broken and a contrite heart"; for the prophet implied that if "the high and lofty One that inhabiteth eternity" may be said to inhabit any other place at all, that place is a human being, a son of man; and the Psalmist adds that in such a temple "the sacrifices of God" are offered.

But none of the prophets or psalmists had done much more than touch lightly and negatively on the inadequacy of the temple, or of any temple, to be called a house of Him that inhabiteth eternity. And Ezekiel—whose position with regard to the temple then standing and about to fall, was in many respects parallel to that of Jesus—seemed rather to emphasize the importance of the material structure. For he devotes several chapters to measurements for the new building, concerning which the voice of "a man" says to him "Son of man, this is the place of my throne...where I will dwell in the midst of the children of Israel for ever."

Later on, however, Zechariah seems to indicate an unwillingness to admit that the New Jerusalem should be "measured" since it was to be inhabited "village fashion," that is, "without walls." Early Jewish tradition comments on this, and on Ezekiel's new name for Jerusalem, "The name of the city from that day shall be, *The Lord is there* (*Jehovah-Shammah*)." This it slightly alters so as to be "The Lord is *her name* (*shmah*)," adding, "Three are called by the name of the Holy One, blessed be He, and these are they, the Righteous, Messiah, and Jerusalem." By "the Righteous" is meant the class described by Isaiah thus, "Every one that is called by my name, and whom I have created for my glory; I have formed him, yea, I have made him"; but there is an

evident reference to "Israel," or "Jacob," who is previously described as "called," "created," and "formed," by God.

This tradition somewhat softens the paradox of the astonishing Pauline statement that "all Israel will be saved." The Jewish notions—or at all events expressions—of personality and of nationality seem to have been different from ours. Ibn Ezra explains the above-mentioned class of "the Righteous" as "all that belong to the people of the Lord," and says "I have formed it, namely, *that nation.*"

In the book of Revelation we shall find the precept "Measure *the temple* of God and the altar," but it is added "and *them that worship therein*"; and no actual "measuring" (like that in Ezekiel) is recorded then or subsequently. Later on, however, when the New Jerusalem descends from heaven, numbers are given, twelve thousand furlongs in length, breadth, and height (the city being a cube) and the wall "one hundred and forty-four cubits, the measure of a man, that is, of an angel." This mysterious description appears to refer to the one hundred and forty-four thousand human beings previously sealed from the twelve tribes of Israel. Whatever may be the origin of these details, they must not be regarded as the product of mere Christian fancy, any more than the "living stones" mentioned in the first epistle of Peter. Christian influence is at work in the shaping, but the rough hewing came from Hebrew and Jewish thought, of which there is a trace in Zechariah.

It is this humanised ideal of a Temple that constitutes the great difference between Jesus and Ezekiel, in contrast to the many parallels between them. Ezekiel not only lays stress on the statistical arrangements for a new material structure, but also, in at least two passages, says that Jehovah is "*there*," meaning "in Jerusalem," or "in Palestine," in a literal and local sense. But the Temple, in the Gospel of Jesus, is seen to mean men and women, sinners many of

them, built into the walls of a new House of God established on the Rock of faith. Ezekiel had been called from heaven "son of man," and it had been given to him to discern the "appearance of a man" above the throne in heaven; but it had not been given to him to perceive, or at least to teach, that "the son of man" has authority on earth to build up a City and a Temple to God far surpassing the earthly city he had conceived, about which he had prophesied that its name should be "the Lord is there."

Jesus, too, believed that "the Lord" would be "there." But when He thought of the presence of the Lord, He had in view the Psalmist's description of Jerusalem "as a city that is *bound neighbourly together in itself*, whither the tribes go up, even the tribes of the Lord, for a testimony unto Israel, to give thanks unto the name of the Lord." It was the "neighbourly" temper, the fellowship between man and man, the dominating spirit of the true "son of man," that was to build the sons of man into a "City of the Great King"; and it was the contrast between His ideal City and Temple and the existing city and temple that led Jesus to describe the Wisdom of God as deserting it, or Himself as deserting it, until the citizens should repent. Christ's teaching is not to be understood unless we see Him as one with eyes fixed on "the city which hath the foundations, whose builder and maker is God," and that God, a Father. Through the Spirit of Sonship, "the son of man" is to be seen building up the city of the sons of man, "as a city that is builded neighbourly together," on the basis of the unity of God, and the unity of Man in God.

If we regard Christ as keeping in constant view the City of the New Jerusalem as the City of Unity, we shall better understand—what may sometimes sound repellent to modern readers—the extreme bitterness of His invective against the Pharisees.

The Pharisees, who called themselves "Chaberim," that is, Neighbours, and who contrasted themselves with those whom they contemptuously called "the People of the Earth," who were not Neighbours, had probably begun with good motives; but they had ended by narrowing the precepts about neighbourly duty to a select few who prided themselves on ceremonial cleanness, and despised the rest of the nation, the majority. Thus they were destroying the unity of the nation. They had caused it to be no longer "as a city that is bound-neighbourly in itself." And the more they proselytized in that spirit, so much the more they swelled the numbers of their own oligarchy, or clique, to the detriment of the true brotherhood of Israel. In the eyes of Jesus, some of these Chaberim would probably seem to be breaking down the walls of the City of God, or even building up a City of Satan.

CHAPTER II

THE BUILDER

FROM the Building we pass to the Builder. No exclusive stress must be laid on any one of the many Christian metaphors that describe the Church as Christ's Bride or Body, and Christ Himself as the Husband, the Cornerstone, the Builder, or the Rock. Rather we must endeavour to fix our thoughts on the radical thought that originated all these metaphors. The Building appears to be an assembly of human souls filled with the spirit of beneficent love—love of the Father in heaven and of the brethren on earth. The question for us is, Why should the Builder call himself "son of man"?

We have connected the title with Ezekiel. But it is not quite enough to say that Ezekiel, the only prophet that described the measurement for the new temple, was also the only prophet that was habitually called "son of man." That, if given as the sole reason, would suggest that our Lord was acting in an imitative spirit quite alien from His nature. Still, we may regard Jesus as keeping in view the coincidence between the two mentions of humanity in Ezekiel, when God first revealed Himself to the prophet as "the appearance of a man" in heaven, and then addressed the prophet as being, so to speak, akin to Himself, "son of man" on earth. A second coincidence, though not of verbal exactness, is subsequently recorded when Ezekiel says, "A man (vir) stood by me"—the

Supernatural Measurer—"and he said unto me, '*Son of man* (hominis), this is the place of my throne.'"

A more fundamental reason, however, seems to be implied in the opening of the Epistle to the Hebrews, which describes how God having revealed Himself partially in the prophets spoke at last completely in a Son, who, though Man, was superior to angels. Concerning this Son (says the Epistle) the Psalmist wrote "What is *man* that thou art mindful of him and *the son of man* that thou visitest him?" It is to Him, and not to angels, that the world to come is to be "subjected" as the Psalmist predicts ("thou didst put all things in subjection under his feet").

After the writer of the Epistle has thus connected the incarnate Son with "the son of man" in the eighth Psalm, he goes on to explain the reason for the incarnation thus: "It became him for whom are all things...in bringing many *sons* unto glory, to make the chief-and-leader of their salvation perfect through sufferings; for both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name among my brethren...and again, Behold, I and the *children* that God hath given me. Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same...for verily not of angels doth he take hold [to save them] but of the seed of Abraham"—where, by "the seed of Abraham," the writer seems to mean the elect among "the nations of the earth," who are to be "blessed" in Abraham, according to the promise in Genesis.

This passage seems to go to the root of Christ's doctrine. It does not say "bringing *many* to glory," or "bringing *many men* to glory," but "bringing *many sons* to glory"; for it is as "sons," and by a spiritual sonship, that men must be brought to God. This explains the double fitness of the title "son of man." It was better than "man," because it implied that the bearer of the title had a *filial* duty to perform for "man."

It was better, for the present, than "Son of God," because "son of man" laid stress on His *human* co-partnership with those whom He "was not ashamed to call brethren." Both He and they were "all of one," that is, all sons of God. But the present need was that He should be loved and followed as the true "son of man," as "chief-and-leader" of the sons of man, able to build His brethren into the Temple of the redeemed, who are converted from sons of man into perfected sons of God.

Such a "chief-and-leader" of the sons of man, not ashamed to call them brethren, might carry his fellow-soldiers with him in a way impossible for any angel. Placing himself at their head, he might make them feel that they are his limbs, his body. Or he might be said to draw his followers into himself, or to breathe his spirit into them. Whatever metaphor we may choose to express the deed, the doer makes them one with himself. Then, being himself Son of God, and one with God, such a son of man draws the other sons of man into unity with his Father and their Father in heaven. Such appears to be the argument of the writer of the Epistle to the Hebrews. And it seems to be in conformity with Christ's doctrine and with our own experience of the links between human beings. It is expressed in the fourth gospel by the words "I ascend unto my Father and your Father," that is to say, "unto my Father, whom, through me, you have been led to recognise as your Father."

The Epistle and the Psalm, taken together, help us to understand how natural it may have been for Jesus—even after He had been proclaimed "Son of God" from heaven—to put aside that title when given to Him by others, and to insist on calling Himself "man" or "son of man." To the Tempter's "If thou be the Son of God," He is said to have replied with a text about the duty of "man"—or in Aramaic, "son of man." In Mark and Luke when the "devils" call Him "the Holy One of God," or "the Son of God," He

rebukes them. In the fourth gospel, to Nathanael's "Thou art *the Son of God*," He replies that Nathanael shall see "greater things" than those that have caused this outburst of confession, "Ye shall see the angels of God ascending and descending on *the son of man*." To be "son of man" as Christ conceived it, was to be greater than Son of God as Nathanael conceived it.

There is also another point of view from which we may find a fitness in the appellation "son of man" for the Builder of the Temple. For in Hebrew there is a connection, not found in English, between the thought of building up a temple and building up a family. Rachel, when childless, hopes to be "built up" with children. The Lord promises to "build a sure house" for David, that is, to continue a succession of his children. The Jews themselves applied to David, as the youngest son of Jesse, the words of the Psalmist, which Jesus apparently quotes about Himself, "The stone that the builders rejected...." Jesus is said by Matthew to have spoken about building a Church; and this—if it was to fulfil the prediction of Isaiah quoted by our Lord Himself as Mark reports it—was to be a house of prayer "for all the nations," not for Jews only but for all the sons of man. When therefore He took on Himself the task of building this New Temple, on a larger scale and with an ampler purpose than that which David had in view, it might well follow that, not "son of David," but "son of Adam or Man," was a more fitting title for the Builder.

Returning for a moment to the Epistle to the Hebrews, we may venture to think that perhaps it was hardly adequate to say of the Son's relation to mankind, as the writer says, "He was *not ashamed* to call them brethren." So far as men contained the image of the Father according to which the first man, Adam, was made, so far He was bound to "honour all men" as the Petrine Epistle says.

We have seen above that whereas our English version of

Ezekiel represents the prophet as habitually called "son of adam" in the sense "son of man," the Aramaic Targum retains the Hebrew "adam" apparently meaning the Patriarch, so that the prophet is called, in the Aramaic, "son of Adam." If Jesus used the title in that sense, then He might imply that He undertook the duty of a descendant towards an ancestor, as well as towards ideal humanity. He, as the second Adam, was also son of the first Adam, bearing, and undoing, the curse that had fallen on His progenitor.

CHAPTER III

BUILDING ON THE ROCK

MATTHEW, at the conclusion of the Sermon on the Mount, and Luke in his parallel version, imply that Jesus bade His disciples build upon the Rock. According to Matthew, He also played on the word Rock, *Petra*, in connection with His question "Who say men that the son of man is?" Peter, when the question was put to the disciples, replied "Thou art the Christ, the Son of the living God." On this Jesus said, "Blessed art thou, Simon, son of Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven....Thou art *petros* (i.e. *rock-stone*) and on this *petra* (*rock*) will I build my Church."

What is the connection between recognising "the son of man" and being a "rock" or "rock-stone"? A Jewish tradition may help us to an answer. It likens the Creator to a king, desirous of building, but unable to find a firm foundation, until at last he discovered a *petra* beneath the swamp; even so God passed over the preceding generations as unsound till He saw Abraham, and said, "I have found a *petra*." The tradition continues, "Therefore He called Abraham 'rock,' as it is said (Is. li. 1) 'Look unto *the rock* whence ye were hewn,' and He called Israel 'rocks.'"

We shall best understand this use of Rock if we regard it as applied in the Psalms to God, the Rock of our Salvation, as being our steadfast standing-place, amid the deep waters

and the mire of perplexity and trouble; or as being our rocky refuge and fortress protecting us from enemies.

But we must not put entirely aside the use of the term in Jewish tradition, to signify the Rock from which Israel was supplied with water, concerning which Paul says "They drank of a Spiritual Rock that followed them, and the Rock was Christ." It occurs frequently in the Song of Moses where the title is introduced absolutely thus, "The Rock, his work is perfect."

In this last sentence the word for "*perfect*" is the same as that in the precept to Abraham "Walk before me and be thou *perfect*"; and the two sentences suggest that, although "Rock" does not occur in the revelation to Abraham, yet the above-quoted Jewish tradition—about the "rock" and the "swamp"—was right in connecting the Patriarch with the thought of the Rock and with the building of the Church of Israel. Abraham was not himself the Rock of Salvation. But he was the first (in Hebrew tradition) to receive into himself that Rock, and to be made one with it. The Rock was God, revealed as unchangeable Kindness, or, as Scripture calls it, "kindness and truth," that is, kindness, not only in word, but also in deeds making words good.

It may seem a strange metaphor—"to receive a Rock." But it is impossible to express the versatile Hebrew conceptions of God without strange, and sometimes conflicting, metaphors. Origen seems to imply the thought of "receiving the Rock" when he says that "all the imitators of Christ become a Rock even as He is a Rock," and he speaks of "a Peter" or "a rock-stone," as a generic term for anyone that has "made room for the building up of the Church in himself from the Word." Using another metaphor, the epistle of Peter speaks of Jesus as "a living stone," to whom we are to come "as living stones" and to be "built up," as "a spiritual house." Then, passing into literal statement, the writer adds "to be a holy priesthood."

The same passage implies that these "living stones" are "babes" feeding on "milk"—"As *newborn babes*, long for the spiritual *milk*...if ye have tasted that the Lord is gracious, to whom coming, *a living stone*..."! But this astonishing transition becomes less astonishing when we remember that the Stone or Rock gave "water" and "honey" and "oil" to Israel. And Philo, commenting on this food-producing Rock, says that it is "the Wisdom of God, who (fem.) is the Nurse and Foster Mother and Rearer of those who seek after life incorruptible." Thus the metaphor of the Rock runs into the metaphor of the Nursing Father.

In Christ's doctrine, we cannot doubt that "the Rock" implied "steadfastness in beneficence," that is, "truthfulness in kindness." These two words, "kindness and truth," were words that would "never pass away," remaining an eternal revelation of God the All-Sufficing. This revelation had been given to Abraham, who, as the fourth gospel says, "saw" the "day" of Christ. It was also impressed on the minds of many of Abraham's descendants through the faith of their ancestor, and through that of his lineal and spiritual representatives, the heroes of Israel.

But it was intended to be impressed deeper and deeper, and not merely by a vision of "the day" of "the son of man" but by "the son of man" Himself, when recognised, as by Peter, to be "the Son of the living God." This explains why Jesus closes the Sermon on the Mount with the parable of the Rock. He had bidden the disciples become "perfect," as Abraham the faithful had been commanded to become "perfect." Now He reminds them of the Rock, who was not only kind in word but also "true" to His word in deeds, and He bids them build upon that Rock, whose "work" is "perfect," by "doing," as well as "hearing," His commandments.

In the Psalms it is written, "When the earth and all the inhabitants thereof are dissolved, I have set up the pillars of it." The "I" is explained by Jewish tradition as being

"Israel," setting up the pillars at Sinai when the nation bound itself to observe the Law. The second sentence of the Sayings of the Jewish Fathers—one of great antiquity even if not of the antiquity usually assigned to it—says that the Universe is stayed on the Law, the Worship, and the bestowal of Kindnesses. The doctrine of Jesus is that the Universe is stayed on the Love of God brought home to the hearts of the sons of man so as to make them one with God; and His action was to impart this love to the sons of man by inducing them first to love and trust and draw near to Him, as "son of man," so that they might be thereby unconsciously led into the nature of the Son of God, and be drawn upwards in the glory of the Son to the glory of the Father.

How then, in brief, can we define the Rock on which Christ built and bade us build? Was it really anything more than a profound belief in the humanity of God? Yes, because mere humanity is compatible with a weakness of intellect and deficiency of power that would be incompatible with what we feel to be a fit human representation of divine nature.

But what more? An indefinable "more." We cannot define any person. Least of all persons can Christ be defined. What was it in Christ that called forth from Peter his passionate outburst of conviction? How far was the apostle moved by the moral and spiritual beauty of Christ's teaching? How far by His marvellous acts of faith healing? How far by fulfilment of prophecy? How far by His direct pronouncements of forgiveness of sin? How far by His direct influence resulting in a sense of forgiveness? We cannot say.

We must confess that Peter could probably have given no better account of the reasons that induced him to hail "the son of man" as "the Son of the living God" than that which he gives in the fourth gospel, "Thou hast words of eternal life." We are obliged—as so often—to mix our metaphors, and to say "It was not really the Rock, but the water from the spiritual Rock that flowed into the hearts of Peter and

the rest, and forced them by inmost experience to confess that this 'son of man' gave them a new sense of being sons of God, so that in Him they felt themselves drawn near to the Father in heaven." But in saying this, we are passing from the Rock of protection to the Rock of nourishment in the Pauline Epistles. In effect, we are saying, "They drank of a Spiritual Rock that followed them, and the Rock was Christ."

CHAPTER IV

BUILDING WITH AUTHORITY

WE have been led to the conception of Jesus as a Builder of a Temple on a Rock. The Temple is the spiritual house of His Father in heaven and consists of human souls. The Rock may be variously regarded as the Father, or as the Son through whom the Father is revealed, or as man's faith in the Father through the Son. And the Son works under the title of "son of man" on earth to reveal to the sons of man their Father in heaven. We have now to consider the art of building, the means by which the Builder proposed to effect the work, and how this art and these means harmonized with His self-adopted title, "son of man."

"Builders of Jerusalem" was a name given by Jewish tradition to the Council of the Sanhedrin. It seems to imply authority of some kind. Jeremiah receives a commission to prophesy in the words, "See, I have set thee over the nations and kingdoms to pluck up and break down...*to build* and to plant." This, too, implies authority. In considering Jesus as one "building" with "authority," it may be of use to compare the Talmudic ideal of the "Builders of Jerusalem" with the prophetic ideal of "building" as indicated by Jeremiah, and to compare both with the "building" contemplated by our Lord.

The former, the Talmudic ideal, is indicated by the Sayings of the Jewish Fathers. The Book opens as follows: "Moses received [the] Law from Sinai and delivered it to Joshua, and Joshua to Elders, and Elders to Prophets, and Prophets

delivered it to the Men of the Great Synagogue. They said three things (lit. words), 'Be [ye] deliberate in decision,' and 'Raise up (lit. cause to stand) many disciples,' and 'Make a fence for [? the] Law.'" Then follows this saying, "Simon the Righteous was of the remnants of the Great Synagogue. He used to say, 'On three things (lit. words) the world is made to stand, on the Law, and on the Service [in the Temple], and on the bestowal of Kindnesses.'"

In this Talmudic view, the Building is first regarded as the Law, round which a "fence" must be made, so that no one may come near to the sacred structure, much less violate it. The second saying points to the structure of "the world" as based on three pillars, of which the Law is one, but "the bestowal of kindnesses" is another.

The third saying indicates both the wrong motive and the right motive for obedience to the Law. "Antigonus of Soko received from Simon the Righteous. He used to say, 'Be not as servants that minister to the Master with a view to receive recompense; but be as servants that minister to the Master without a view to receive recompense; and let the fear of Heaven be upon you.'" It may seem somewhat strange that "fear," not "love," should be enjoined as the motive. But it must be remembered that the "fear" of the Lord means such a reverence for God's goodness as is compatible with perfect joy, as in the saying "the fear of the Lord maketh a *merry* heart."

The thirteenth of the Sayings of the Fathers brings us to Hillel and the times of our Lord's childhood, "Hillel and Shammai received from them [i.e. from their predecessors]. Hillel said, 'Be of the disciples of Aaron; loving peace and pursuing peace; loving [all] creation, and bringing them nigh to the Law.'"

This phrase "loving all creation," especially when read in the light of the anecdotes about Hillel, indicates that kind of feeling which we sometimes regard as peculiarly Christian and

as absent from all the Pharisees. It goes well with the saying assigned to Simon the Righteous, that the world is in part "based on the bestowal of kindnesses"; but Hillel has over Simon this advantage that he takes the word "love," which belongs to the Great Commandment of the Law, and widens it so as to include not only "neighbours," but "creation."

Unhappily this saying of Hillel's does not appear to have been developed or taken up by his successors. Nothing like it appears in the sequel of the Sayings, where the last saying in the first book runs thus, "On three things the world stands; on Judgment, and on Truth, and on Peace." Jesus may well have known Hillel's saying, and may be tacitly insisting on it in the Parable of the Good Samaritan; but the Pharisees of His day seem to have fallen far below that standard. On the whole, it is not unfair to the Pharisees after Hillel to say that they did not, most of them, build up a spiritual life in the hearts of their pupils. What they built up was a fabric of rules upon rules, cautions upon cautions, for the most part affecting nothing but external conduct.

This scribal "building" of the Talmudists, a building up of rules, contrasts with the alleged prophetic "building" and "casting down" of nations and kingdoms apparently contemplated by Jeremiah. But the scribal "building" was at all events a fact. Was the prophetic "building" a fact? Origen says, bluntly, No. "Jeremiah," he declares, "did not do these things." He refers the words to Christ, giving them a spiritual meaning, that is, building up the Church and casting down the strongholds of Satan. Jerome dissents. He says that "many" take Jeremiah's words as uttered in the character of Christ, but that they must really have been uttered in the character of Jeremiah, who (he says) elsewhere assumes equal authority, describing himself as receiving from the Lord a cup, which he makes the nations to drink. Jerome appears to be right. It is, of course, Jehovah, not Jeremiah, that casts down and builds up. But the prophet has, from the first, identified his

own word with the action of the "hand" of the Lord ("Then the Lord put forth his hand and touched my mouth"). This extraordinary identification of words with deeds is facilitated by the double meaning of the Hebrew noun, which signifies both "word" and "deed."

Passing to our Lord's action, we find that it implied a "casting down" as well as a "building up." For a "casting down of kingdoms" in a spiritual sense, means a "casting down of the strongholds of Satan," or a shaking off of the yoke of sin. This is implied in a sinner's repentance; and, according to Mark, Christ's first command was "repent." "Believe in the gospel" comes second.

The same evangelist's comment on Christ's first teaching was that "he taught with authority and not as the scribes"; and the comment of the multitude is, "What is this? A new teaching! With authority he commandeth even the unclean spirits and they obey him." Jesus Himself, according to the Synoptists, implies that this casting out of evil spirits is an attack on the Kingdom of Evil, and that He is the "stronger" man entering into the house of the "strong" man, Satan. John describes Him as exclaiming "Now shall the prince of this world be cast out." According to Luke, when Jesus heard of the casting out of evil spirits by the Seventy, He declared that He beheld Satan "fallen from heaven"; and the first lesson of Scripture that He read in the synagogue contained the words "to set at liberty them that are bruised," which implies that captives were to be freed. There was to be actual "liberty," actual "release," not mere proclamation of future "release." Before a new Israel could be built up, the powers of captivity must be cast down by the weapons of spiritual warfare described by Paul as "mighty before God to the casting down of strongholds."

It appears, then, that Jeremiah and Jesus both have kingdoms in view; and both are conscious that their words are God's words and are, in fact, deeds, because the words on

earth announce decrees (amounting to accomplishments) in heaven. But Jeremiah mainly contemplates the visible enemies of Israel, the visible Babylon, and the visible return from captivity to a visible Jerusalem. Jesus sees all these things invisibly:—Satan, and the kingdom of Satan, and the invisible building of a New Jerusalem.

Another difference, and an immense one, is, that whereas Jeremiah's "casting down" and "building up" were not to be accomplished till many years had elapsed, some of the corresponding acts of Jesus were accomplished simultaneously with the utterance of the words. Jesus spoke, and Satan *was* cast out, leaving an insane man henceforth sane, or a daughter of Abraham, bound by Satan for eighteen years, henceforth free.

Many, very many, are the acts of miraculous power over non-human nature in the Old Testament; but few, very few indeed, are the miraculous acts of healing, and there is something appropriate in their falling (in the New Testament) to the lot of one who called Himself "the son of man," being the realisation of the "man of sorrows and acquainted with grief." Concerning Him Isaiah says, "He hath borne our griefs and carried our sorrows," or as Matthew says, "Himself took our infirmities and bare our diseases." Isaiah also mysteriously says that He was to be conspicuous among mankind for the "marring" of His "visage": "His visage was so marred *more than any man*, and his form *more than the sons of man*." In this respect, then, He was to be *the* "son of man."

It is nowhere written in the New Testament that "the son of man has *authority* to bear griefs and carry sorrows," or to "bear diseases"; but it is implied in the above-mentioned "first lesson" from Isaiah, "the Lord hath anointed me...to bind up the broken-hearted." What a prophet is "anointed" to do, he has "authority" to do. And if he receives, in effect, authority to heal "the broken-hearted" among the sons of man by "bearing" their "griefs," it seems fit that He should emphasize His power of suffering what they suffer, by calling

Himself one of themselves, "son of man." Moreover, Isaiah implies that these "sorrows," or "diseases," include "iniquities." In causing His Servant to suffer, the Lord "hath laid on him the iniquity of us all."

Thus, from the prophetic mention of "anointing" a prophet that he may heal "the broken-hearted," we are led to the Synoptic mention of the "authority" claimed by Jesus—who might on this occasion call Himself with special emphasis "*the* son of man" because He felt Himself pre-eminent among the sons of man in the power of sympathizing with repentant sinners—to heal the soul by "forgiving." In the Acts of the Apostles, Peter, when declaring that in every nation he that feareth God and worketh righteousness is acceptable to Him, describes "Jesus of Nazareth, how that God anointed him with the Holy Spirit and with power; who went about doing good and healing all that were oppressed by the devil; for God was with him." It is not clear whether the speaker refers to acts of physical healing, or acts of spiritual healing, or acts of exorcism. Probably he includes all these. And the passage is instructive as suggesting how difficult or impossible it must have been in some cases to distinguish one from the other. Peter assumes that all these acts were performed by Jesus because He was "anointed" for them and "God was with him." We may add that He was not only "anointed" but also made "son of man" for this purpose. If He had not been "son of man," but angel or seraph or cherub or a non-human god, He might, of course, have remitted punishment for sin, but He could not (so far as we can see) have forgiven sin—in the true Christian sense of the word "forgive"—because He would not have known temptation to sin and would not have been able to "bear" sin.

Going back to Jeremiah and the greater Hebrew prophets, we perceive in them the rudiments of the authority given to the Messiah. Jeremiah had authority, because his mouth had been touched by "the hand" of the Lord, to pronounce the

doom and casting down of empires of oppression and the building up of the oppressed. Isaiah's lips had been touched with fire, and he had been anointed with the Spirit, that he might proclaim liberty to them that were bound. The Spirit had "entered into" Ezekiel that he might prophesy the gift of the new heart and the new spirit, and might measure out the plan of the Temple for the City that was to be called "The Lord is there." The last of these three great prophets was expressly called "son of man." But neither to him nor to any Hebrew prophet was it given to achieve that building of the sons of man into a City at unity with itself for which all the higher prophecies prepared the way.

On Jesus, the very fulness of the Spirit had descended, and He had been proclaimed by a Voice from heaven, not a prophet, but "my Son." Yet He preferred to call Himself "son of man," and it was on the strength of this that He claimed "authority" to build up and to cast down, because, as "son of man," He could enter into the human heart and cast out Satan from it, and not only pronounce, but also perform, a forgiveness of sins, building up in the man a temple for God of which it might be said, "The Lord is there."

CHAPTER V

THE SERVANT, RANSOM, AND SACRIFICE

THE processes of "casting down" and "building up," when applied to the building of Christ's Church, have been found to imply "healing" and "forgiveness of sins." "Healing" and "forgiveness of sins" imply a "bearing of diseases and infirmities" on the part of the Healer and the Forgiver. He spends Himself, and is spent, for the sake of the suffering and the sinful. This is a painful service, to be performed for the sons of man by no one but a son of man capable of human suffering. In the Synoptists, Jesus says, "The son of man came, not to be ministered unto but to minister."

But the work of Jesus could not consist simply in driving out an evil spirit, nor in the mere forgiveness of past sin. The Double Tradition of Matthew and Luke describes a man out of whom an evil spirit was driven only to make room for seven evil spirits worse than the first, because the man's heart was left "empty." In the fourth gospel, Jesus says to a man whom He has healed, "Sin no longer, lest a worse thing befall thee." There was need not only to cast out an evil spirit but also to infuse a good one.

That Christ did infuse a good and powerful spirit into many of His disciples will be admitted—in some form or other—by all historical students. Very many may deny that Jesus uttered the words "Receive ye the Holy Spirit." Some may assert that "spirit" does not exist and therefore cannot be "infused," or "inbreathed," or, in any way, imparted. But even these last will not deny—what the Friar implies in Shakespeare—that often, when a departed soul has not been valued "to its worth," the "idea" of the misprized life "creeps into the study of imagination" of the survivors, and comes to them "more full of life" than ever, and "apparelled" with increased power to mould them according to its will.

Call this, if you please, "influence," not "spirit." Still it will remain a fact. Say that Moses "influenced" the seventy elders, and that Elijah "influenced" Elisha. Or deny that Moses and Elijah existed at all. Still it will remain certain that Jesus believed in their "influence." Consequently it will remain probable that He believed Himself to be capable of exerting a similar "influence"—which amounts to saying, in Hebrew or Aramaic, that He believed Himself able to impart a portion of His Spirit to His disciples. The probability is confirmed by the Transfiguration, even for those who regard it as proving no more than the fact that Jesus, in a vision, perceived the "influence" of Moses and the "influence" of Elijah. It is also confirmed by Christ's allusions to the prophecies of Hosea and Isaiah, as well as by the full expositions of the doctrine of the Spirit in the fourth gospel.

As for "sacrifice," the word is never used by Christ except in the quotation "I will have kindness and not sacrifice." But it has been pointed out that Christ's repeated prediction that "the son of man" was to be "*delivered up*" meant, in fact, that "the son of man" was to "*make intercession*" for the sins of men in accordance with Isaiah's prophecy of the Suffering Servant. And in these predictions, the title "son of man," or

"son of Adam"—in the sense of a mortal born to suffering—was appropriate to the humiliations and sufferings mentioned both in the Synoptic and in the prophetic contexts—particularly the context of Isaiah, which speaks of the sufferer as destined to be conspicuous among "the sons of man" for his aspect of humiliation.

That Jesus uttered *some* predictions of this kind is not discredited by John's omission of them. But that the predictions were not *precisely* of the kind given by the Synoptists is indicated by the Synoptic misunderstanding of "delivered up," and confirmed by the fact that John substitutes *other* predictions about the lifting up of "the son of man" like the brazen serpent in the wilderness, and the giving of the flesh and blood of "the son of man" for the life of the world.

The conclusion that John knew the Synoptic predictions but regarded them as inadequate expressions of Christ's actual words is further confirmed by John's omission of the prediction that "the son of man" would be "killed" or (as Matthew alone has it) "crucified." The evidence points to the conclusion that Jesus actually predicted neither "killing" nor "crucifying" but only that He should be "*smitten*"—which might or might not mean "*smitten to death.*" Nor does even this prediction appear to have been made till the execution of John the Baptist, after which Jesus began to teach that the same end that had befallen John might also befall Himself. Luke says that Moses and Elijah (whom Jesus identifies with the Baptist) conversed with Jesus about His approaching death. From that time we may suppose that Jesus saw it to be the Father's will that He, too, should be "*smitten*," according to the prophecy of Zechariah about the "smiting" of "the shepherd," and that His sheep should be "scattered."

Mark and Matthew agree that Jesus applied to Himself this prophecy of Zechariah, and it agreed with the words in

Isaiah about the Servant "we esteemed him stricken, *smitten* of God, afflicted." Hosea, also, says "He hath *smitten* and he will bind us up; after two days will he cause us to live; on the third day he will raise us up and we shall live before him." But in none of these prophecies does "*smitten*" necessarily mean "*smitten to death.*" It might mean "smitten almost to death" or "brought down to the verge of death."

It would seem that the Synoptists identified Hosea's predictions about being "*smitten* and raised up on the third day" with Christ's predictions about being "*killed* and raised up on the third day," interpreting "*smitten*" as "*killed.*" The Hebrew "smite" sometimes undeniably has that meaning. They were therefore within their right in so interpreting it. But this interpretation makes it difficult to understand Christ's prayer in Gethsemane (supposing it to have been correctly reported) that the cup might "pass" from Him. The prayer suggests an ignorance of the moment and manner in which the Father would intervene in behalf of His Son, as He was declared in the Scripture to have intervened for Isaac and for Jonah. This is quite consistent with an absolute certainty that the Father would at some time and in some way intervene.

If we suppose that Jesus knew He was to be "smitten," but did not know whether He was to be "smitten to death"; if He knew that He was to be "raised up in two days," or "on the third day," but did not know more precisely the length of the interval indicated by the Hebrew idiom, except that it meant "a little while"—then, while we can understand, as perfectly honest, the Synoptic erroneous rendering "shall be killed" for "shall be smitten," we can also understand why John refused to repeat—and yet would not obtrusively correct—what he judged to be an error.

As to "sacrifice," then, the fact appears to be that although the Synoptists are right from a verbal and Greek point of view in attributing to Christ a prediction ("shall be delivered

up") based on the language of the Septuagint, they have not expressed the spiritual essence of Christ's meaning. This John has indirectly expressed in other ways, as, for example, when he describes "the son of man" as giving His flesh and blood "for the life of the world," and "the Good Shepherd" as "laying down his life for the sheep."

CHAPTER VI

THE CONQUEROR

THE Synoptists all agree in making Christ's predictions of the Passion terminate with the prediction that He would arise or be raised up on the third day, or, after three days. But they do not, in their contexts, indicate what was to happen next.

Was He to live on, in the flesh and on earth, for some days, months, or years, and then, after all, to die? Or was He to live on earth for a time, either in the flesh or in some semblance of the flesh, and then ascend to heaven? Or was He to ascend at once on the third day, or after three days? Elsewhere the Synoptists state that men would see the Messiah "coming" on clouds, or at all events in some manner of "coming" connected with clouds. Was that "coming" to be "on the third day"? Apparently not. Then, if not, what was to happen meanwhile? This the Synoptists do not say.

The historical fact appears to be that they did not say, because Jesus did not say. On the other hand, if Jesus, as we have reason to believe, followed the prophecies of Isaiah and Hosea, He *implied* a great deal more than the Synoptists either imply or express.

For, if the Synoptic "*shall be delivered up*" corresponded to Isaiah's "*shall make intercession*," then what Jesus actually said implied something of an intercessional character which

would extend to the context, including the act of "rising again" or "being raised up." When we speak of Christ's "intercession," we generally think of Him as being at the right hand of God, or in the immediate presence of God.

Hosea, too, after the words "on the third day he will raise us up," adds "we shall live *before him*," that is, in the presence of God. This, if interpreted materialistically or locally, might be taken to mean before, or near, the throne of God; if spiritually, it would mean that Jesus would continue to work in a new spiritual sphere that might be described as the immediate presence of God. This would imply, not merely a renewed life after death, but a higher life—a life that, so far from being destroyed, had been strengthened by death. Thus the Messiah would indeed, as Isaiah says, "divide the spoil with the strong because he poured out his soul unto death." In a word, He would be Death's Conqueror. He would be, in truth, "lifted up."

All this is missing in the Synoptists. If indeed we could assert that any one of them described an Ascension, we could call that an attempt to supply the defect. But it is not described except in the Mark-Appendix, and in a corrupt version of Luke. The latter, when compared with the Acts and with passages in Mark and Matthew, suggests that the earliest evangelists had some difficulty in explaining what immediately followed Christ's Resurrection, and when, and how, He ascended to heaven. The correct text of Luke probably says no more than that Jesus, after blessing the disciples, "was separated from them."

This expression naturally caused great difficulty. It was all the greater because the Greek word, a rare one in the LXX, would probably be most familiar to Greek-speaking Christians in a proverb about "separating friends," and the natural meaning of the word is "make a breach between." No one can be surprised that so difficult a reading was paraphrased, or supplemented, so as to soften away its harshness.

But these various corruptions only bring out more clearly the fact that Luke's gospel described not an ascension but a separation.

John insists, in many passages, on the ascension of "the son of man," sometimes as being a "lifting up" in triumph, sometimes as being an "ascending" of the Son to the Father, or to "the place where he was before." The first Johannine mention of "the son of man" is connected with angels ascending and descending. Later on, comes a statement that "the son of man" is to be "lifted up" like the brazen serpent. The last mention of "the son of man" is in connection with a "lifting up" which is to draw all men to Jesus. In His own person, Jesus generally speaks (in the fourth gospel) of "going," or "going home," to the Father, and He assures the disciples that when He thus goes to the Father He will not leave them "orphans" but will come to them, and send another self to them, and abide in them, and they in Him. His message, on the morning of the Resurrection, sent through Mary to the disciples, is "I ascend to my Father and your Father, and my God and your God."

The Ascension, according to the fourth gospel, would seem to have taken place after Christ's appearance to Mary, when He said, "Touch me not, for I am not yet ascended to the Father," and before the appearance to Thomas, when He offered Himself to be touched, and probably also before His appearance to the ten disciples. There is no account of the Ascension in the fourth gospel as there is in the Acts of the Apostles; but the result of it is the same as in the Acts, the gift of the Spirit.

This Johannine Ascension to heaven, followed by descent to earth with the gift of the Spirit to comfort and strengthen the sorrowing disciples, constitutes a genuine conquest of death, quite different from being merely raised from the dead. As Jesus uses the past tense ("Now hath the son of man been glorified (or, was glorified)") concerning the future Passion, so

He uses the past to indicate the future conquest: "Be of good cheer, I have conquered the world." The only other use of "conquer" in the gospels is in Luke's description of the "strong man" conquered by the "stronger" who enters into his house and takes from him his armour. The "strong man" is "the world," or "the prince of this world." An application of this to the Passion might teach that Jesus, entering into the House of Death, and suffering death, thereby conquered and bound Death, while at the same time, in a sense, "ransoming" Death's prisoners.

This suggests an answer to the question, "What intervened between Christ's resurrection and ascension?" The first epistle of Peter appears to reply that He "preached unto the spirits in prison." Origen challenges "the opinions of most writers" upon one aspect of this question, and the gospels indicate an early silence or difference of opinion about it. The fourth gospel gives us no clue to the Lord's doings in the interval between His manifestations. Nor does it at this stage mention "the son of man."

But it suggests a reason why the title is to be henceforth dropped; it also, like the epistle to the Hebrews, represents Jesus as "not ashamed" to call by the name of "brethren" those who have believed in Him as "son of man"; lastly, it takes up the unique cry of Jesus, "my God"—omitted by Luke, but assigned to Jesus by Mark and Matthew ("*My God, my God*, why hast thou forsaken me?") and represents Jesus as using the words in a phrase of reassurance: "Go unto *my brethren* and say unto them, I ascend unto my Father and your Father, and *my God* and your God."

This says, in effect, "My work, as son of man, is now completed; I have brought you into the circle of my brethren, sons of man like myself. Thereby I have drawn you into the family of God, where God is revealed as Man, and yet as God, revealed as Father through the Son, and yet also as the ONE GOD who is in us and in whom we are."

The complement of this tradition, in which Jesus appears to say "I am *not* God," is the confession of Thomas, "My Lord, and *my God*." That these exact words were uttered by Thomas in the exact circumstances described by the fourth gospel may not unreasonably be doubted; and yet a doubter may reasonably believe that the gospel accurately describes the way in which "the son of man," ascending to heaven, led His disciples to say "Whom have we in heaven but thee?" and thus constrained them to worship Him as One with the Father,—and all the more, not the less, because He "counted it not a prize to be on an equality with God."

CHAPTER VII

THE JUDGE AND THE PARACLETE

ALL the evangelists agree that after the Resurrection there was to be some kind of "coming," or "coming again," both to the world and to the disciples, on the part of "the son of man" or "the Son." But the Synoptists lay stress on the public "coming" of "the son of man" with "power" or with "clouds," in such a way as to imply the judgment prophesied by Daniel; John lays stress on the private return of Jesus to the disciples individually as well as collectively, no longer as "son of man," but as "another self" called Paraclete, that is, a "friend called in to aid in an emergency"—which we may paraphrase as "a friend in need." John does not exclude the public "coming," nor the Synoptists the private one; but they differ in the aspect of the two subjects as well as in the emphasis laid on them.

John assuredly did not deny that the Lord would come "with power"—in a sense. But he did deny it in the sense in which "power" is mostly used by men of the world, to denote mechanical or military or political "power," or brute force. And so common is this sense that John abstains altogether from the use of the word. "Power," or "mighty-work," in the Synoptists, is applied to Christ's miracles. John must have known this. Nor would he deny that the miracles were "powers." But he felt perhaps that they were signs of some-

thing more than power, signs of something that could not be exactly defined either as Power or as Wisdom or as Goodness, being a Personality that was indefinable. At all events he calls them "signs."

Similarly as to the Lord's "coming in power," he gives us the essence of the word instead of the word itself. Perhaps he thought of Zechariah's antithesis, in the building of the New Temple, "Not by *power* (R.V. *might*),.....but by *my spirit*, saith the Lord of hosts." The prophet might have written, "Not by man's power, but by *my power, which is the power of the spirit*," and the Pauline epistles repeatedly exhibit this thought of the connection between "*spirit*" and "*power*." That the Son will come "with power" is implied by all that is said in the fourth gospel about the Spirit and about the "greater works" that the disciples will do with the Spirit's help.

But what is there, if anything, in the Synoptic gospels, and what in historical fact, to correspond to the full Johannine doctrine about the twofold office of the Spirit, whom John calls the Advocate or Paraclete, who is to be the Teacher of the disciples and the Convincer, or Convictor, of the world?

In the Synoptists, there appears at first sight to be nothing, except one brief passage variously reported by the three. It contains a promise that, when the disciples are brought to trial before kings and rulers, they shall be inspired (or, according to Luke, "taught" what to say) by "the Holy Spirit," or "the Spirit of" their "Father." This promise is placed in all the three gospels immediately after a precept not to be "anxious beforehand" (or "anxious") what they should say in their defence when arraigned as Christians. It therefore suggests the thought of an Advocate. But two small points in Mark or Matthew are omitted in the parallel Luke—1st, that the divine speaker is (Matthew) "*in*" the disciples, 2nd, that He is distinct from them (Mark and Matthew "*not ye*").

It is true that Luke supplements this in a passage peculiar to himself contained in his version of the Discourse on the Last Days:—"Settle it therefore in your minds not to practise beforehand [your] *defending yourselves*; for I will give you *a mouth and wisdom* that all your adversaries shall not be able to withstand or gainsay." This partly supplies the defect. For the "mouth" and the "wisdom" must be *in* the disciples. But it is at some sacrifice. For the personality of the Advocate is gone. The result is that, in one of Luke's traditions, the Holy Spirit is mentioned as an external teacher; in the other, as no Spirit at all, nothing but organs or faculties in the disciples.

John intervenes, in language that requires close study to appreciate its significance. First, he draws out the meaning of "*not ye*." It means, in effect, "*not ye but another, a heavenly Helper*." This use of "*Another*," to indicate reverentially a divine Helper, is very frequent in Epictetus. John uses it thus here. Then he expresses the thought of Advocate by using the word Paraclete, which means Advocate and something more—"a friend called in to aid." Then he describes the nature and office of the Paraclete, the Spirit of truth, which is to guide the disciples into truth and also to convict or convince the world. While thus defining the office of the Spirit along with that of the Father and the Son, he meets the question suggested by Luke's traditions, namely, "Does Jesus give this 'mouth,' or does the Spirit of the Father speak in the disciples?" The answer is, in effect, that the three Persons have all in common, so that what one gives, or does, the others give or do.

Now comes the question whether all this Johannine doctrine is a mere amplification and exposition of this one Synoptic passage, or whether it is an attempt to give the substance of a great mass of doctrine actually uttered by Christ, but nowhere expressed by Mark except in this somewhat narrow promise of a special Advocate to Christians on their trial

before rulers. That the latter view is more probable will appear from the following considerations.

In the prophets, and in the contexts of passages either quoted by Jesus or likely to be most in His thoughts, God's Spirit, Breath, or Word, is sometimes described as coming like a breath of fire from His mouth and bringing destruction to the evil or purifying away the evil from the good. Instead of a flame, the metaphor of a dart, arrow, or sword, is sometimes employed, called in the Psalms a "two-edged" sword, in such a way as to suggest the "two-edged sword" of the Holy Spirit. This sword is mentioned in the Book of Revelation and the Epistle to the Hebrews, where apparently the epithet "two-edged" alludes to the Spirit's twofold work, confirming the good in goodness, while convicting the bad of badness that they may repent and be purified.

It will be observed that in Isaiah, although the Servant of the Lord says "He hath made my mouth like a sharp *sword*," yet afterwards, when the Lord Himself is described as coming, His "breastplate" is mentioned, and His "helmet," but no "sword." The reason seems to be that (as in the New Testament) "the sword" is that of the "Spirit," or "Breath," and Isaiah expresses this in the words "he shall come as *a rushing stream, which the breath of the Lord driveth.*"

These identifications of "Spirit" with "fire" and with "sword" are of importance in comparing John's very various and copious expositions of the nature and office of the Spirit, with the comparative silence of Matthew and Luke—who, however, indicate allusion to the subject in the Baptist's doctrine about baptism with the Holy Spirit "and with fire," and in their tradition that Jesus said that He had not come to send peace upon the earth but "*a sword*," where Luke has "*division*," and where Luke's context adds "I have come to send *fire* upon the earth."

The historical fact appears to be that Jesus actually used these Hebrew metaphors about the twofold action of the

Holy Spirit, and that they were disused in many churches owing to their ambiguity. John nowhere speaks of "fire" in connection with the mention (or the thought) of "spirit," nor does he ever mention "sword" in a metaphorical sense. But he compensates for this by enlarging on the twofold office of the Spirit which appears to correspond in some respects with Philo's description of "the flaming sword" of the Logos, chastening in prosperity but encouraging in adversity, and also with Philo's description of the conscience as Convictor.

Christ's doctrine about not sending peace but a sword "*on the earth*" (Luke "*in the earth*") should probably be studied in the light of the Pauline precept "mortify therefore your members *that are on the earth*," that is, "kill the flesh so far as it rebels against the Spirit." This is Origen's view, and it throws light on the Synoptic precept about "losing" "one's own soul," or "life," and on Luke's precept to "hate one's own soul," to which John adds "*in this world*." All these are ramifications of the radical doctrine that Christ's "peace" is not the peace of this world: "*My peace* I give unto you, *not as the world giveth* give I unto you." He does not desire to give us any peace except that which is obtained by a victory of the sword of the Spirit over the flesh.

These and other facts lead to the conclusion that Jesus taught doctrine about the Holy Spirit much more frequently than might be inferred from the Synoptists, but that He expressed His thought with great variety of phrase. Sometimes He may have indicated the Spirit by "the Son of Man," or by "the Son," meaning the Spirit of Sonship toward God, or the Spirit of humanity judging the evil and guiding the good.

Take, for example, the startling saying of Jesus (in the form reported by Matthew and Luke as distinct from Mark) in the trial before the Sanhedrin, that "*henceforth*" they should see "*the son of man* seated at the right hand of the power," or "seated at the right hand of the power of God."

It seems to imply that they had converted a gentle Messiah who would gladly have befriended them, into a justly stern Messiah, expectant at the right hand of God, before whom they must "henceforth" stand as "enemies." At the very moment when they were sentencing "the son of man" to death on earth, "the son of man" was actually to be seen—if only they had eyes to see—seated at the right hand of God, waiting till His "enemies" should be made His "footstool."

The conception of "the son of man" as henceforth to be replaced by another self, a Spirit of truth, who will convict the world of judgment, agrees with another Johannine passage where Jesus says, "If any man shall hear my words and not keep [them], I (emph.) judge him not, for I came not to judge the world but to save the world. He that continueth rejecting me and not receiving my words, hath him that judgeth him. *The word that I spake*—that shall judge him in the last day." The meaning seems to be that those who, under cover of obedience to the letter of a written Law, persistently reject the claims of humanity and the consideration of human motives, convert the revelation of the humane God as the all-sufficing Spirit—the Spirit that imparts from itself subsistence for all the myriads of humanity according to their several needs, the Spirit that is ever present and yet ever "coming," ever changing and yet ever the same—into a past unalterable "word" ("*the word that I spake*"). This will judge them, like the letter of that Law which they, the Law-worshippers themselves, have converted into an idol.

What then is the fact—so far as we can infer it—about Christ's doctrine of the Spirit, and what is the explanation of the Synoptic and the Johannine treatment of it?

The fact appears to be that Christ's doctrine, in essence, was wholly about the Spirit. From the beginning, He taught nothing that was not a teaching, and did nothing that was not a doing, in the sphere (so to speak) of the Spirit. How could it be otherwise? John the Baptist had predicted that

Jesus would "baptize with the Spirit." Jesus assumed this. Matthew represents Jesus as also assuming that, whenever He cast out a devil, He cast it out "with the Spirit of God" —"If I *with the Spirit of God* cast out devils." Even those who deny that Jesus did this must believe that Jesus believed that He did it.

But the fact also appears to be that Jesus *very rarely mentioned the word "Spirit."* In the passage, for example, just quoted, the parallel Luke, instead of "with the Spirit of God," has, "*with the finger of God.*" And as to *baptizing with the Spirit*, which (according to the Baptist) was to be the work of Christ's life, it is impossible to find in the Synoptists (apart from the Baptist's prediction) a single passage that contains the precise *phrase* "baptize with the Spirit." The *thought* indeed is expressed, but very divergently, and often obscurely, in doctrine about "turning and becoming as little children," or "receiving the kingdom of God as little children"—or perhaps, sometimes, "receiving a little child" in the name of Christ. Apart from the words recently under consideration, where the Spirit was regarded as an Advocate, the only passage in which Mark mentions the Holy Spirit in Christ's doctrine is one in connection with exorcism, where the sin against "the Holy Spirit" is distinguished from sin against "the Son of Man."

Our conclusion is that the omissions and obscurities in Mark's gospel, on the subject of the Spirit, having been only partially and inadequately remedied by isolated metaphorical traditions in Matthew and Luke, induced John to try to set forth a clear and systematic account of the *thought* that consistently underlay our Lord's work of "*baptizing with the Spirit.*" The exposition of this thought, beginning from the Dialogue with Nicodemus—who is a type of the mind that materialises metaphor—extends through the Dialogue with the Samaritan woman, and is traceable in the Dialogue on the Manna and in the public "cry" of Jesus about the Holy

Spirit which as yet "was not." It finds its climax in the promise of the gift of the Paraclete, and in the fulfilment of the promise after Christ's Resurrection. In all this doctrine there are probably not six consecutive words that actually issued from Christ's lips. And yet it contains much more of Christ's *thought* than is to be found by modern readers in the approximation to Christ's actual words that has been probably preserved in Luke's strange phrase "I will give you *a mouth and wisdom*."

CHAPTER VIII

THE EXORCIST AS DESCRIBED BY MARK

THE passages just quoted about "the Spirit"—apparently called by Luke "a mouth and wisdom" but by John "Paraclete" or "Spirit of truth" who is to "guide" the disciples "into all the truth"—afford a convenient occasion for a caution against underestimating the fourth gospel because, as some might say, it has "*a spiritual bias.*"

The charge is true, and its truth does, it must be confessed, diminish the value of that gospel. But, as sometimes stated, it is allowed to diminish the value of the fourth gospel too much as compared with the three. For it is also true to say that Mark (with Matthew and Luke so far as they follow Mark) has "*a non-spiritual bias.*" John while endeavouring to bend the tradition back to the truth, sometimes bends it too far back; but he bends it in the right direction.

To justify this charge against Mark would be an easy task. Mark begins, it is true, by saying, as all the evangelists do, that the Spirit descended on Jesus. He also adds that whereas the Baptist baptized with water, Jesus (according to the Baptist's prediction) was to baptize with the Holy Spirit. But there he practically stops, so far as concerns doctrine about the Spirit. Mark's omissions of this subject are all the more remarkable because of his insertions of other subjects. In contrast with this insignificant place assigned to doctrine

about the Spirit, how large and disproportionate a space is given to narratives, or discourses, about casting out unclean spirits! No doubt this disproportion represented a popular view, which regarded Jesus mainly as an exorcist. But was it the true view? Must it not be confessed by all that Jesus —whether Messiah or Dreamer—lived, taught, worked, and died, in the belief that He possessed the Spirit in a peculiar degree, or form, distinguishing Him from John the Baptist, and from preceding Hebrew prophets?

Again, another fact, not disputed by serious students of history, consists of Christ's peculiar influence over disciples, and over some that were not disciples—what some would call in these days a magnetic power—not that the name would explain anything—sometimes suddenly exerted, testifying to a strong personality. One might guess this, perhaps, from Mark's account of the call of Peter, in obedience to the summons, "Follow me, and I will make you fishers of men." But the sequel in Mark weakens the impression that might suggest such a guess. For the crowds are subsequently represented as marvelling at Christ's "authority" in such close connection with exorcism as to suggest that they marvel simply because "he commandeth even the unclean spirits and they obey him"; and there is no word from Mark to correct, or to suggest a correction of, the popular view. Nor afterwards does Mark give us more than a few faint suggestions of Christ's personal power.

To shew that Jesus had power over the spirits of maniacs and lunatics, Mark affords reiterated evidence. That He had power over the spirit of the storm to which He exclaimed "Be silent! Be thou muzzled!," Mark's narrative—if we could accept it as prose history and not as poetic legend reduced to prose—would also prove. But, that Jesus had a unique power of impressing His personality on others besides lunatics, and, through them, on a wider circle—on this fact Mark lays comparatively little stress. And yet on this fact Christianity, so

far as it has been a success, has been always based, and by this fact the history of the world has been stupendously—"guided," as Christians would say; or "modified," as non-Christians would confess.

CHAPTER IX

THE PERSON AND THE SPIRIT AS DESCRIBED BY JOHN

As regards both these fundamental facts, relating to the Person and the Spirit, John gives us an account by far superior to that of Mark, and, in the opinion of the present writer, superior to that of any of the Synoptists, in its power to explain the successes and the failures of Christianity, in accordance with moral and historical experience.

John alone strikes the right note—right psychologically at all events, whether he be right or not in his details—when he describes the first two disciples as being converted to Jesus, before a single sign or miracle had been wrought, because "they came and saw where he abode, and abode with him that day." Or rather he does not describe their conversion; he assumes it. And then he hastens on to describe how Andrew "first" brought his brother to Jesus, and Jesus "looked intently" on him, and said, in effect, that at present Andrew's brother was only "Simon son of John," according to the flesh, but that a time would come when he should be "Cephas," "Peter," Stone.

Then, while still no miracle has been wrought, Philip is commanded to "follow" Him. It is not said that Philip follows. That, again, is assumed. But it is said that Philip at once tries to convert Nathanael to "Jesus of Nazareth, Joseph's son."

Nathanael objects—"Nazareth" (not "Joseph's son") being a stumbling-block to him. Thereupon, to meet this objection against Christ's claims—the first objection raised against them in the history of the Christian Church, or rather, an objection raised not against Christ's claims, but against the claims made for Christ by a zealous disciple and based on Moses and the Prophets—there is wrought for Nathanael a nondescript wonder: "When thou wast under the fig-tree," says Jesus, "I saw thee."

The evangelist does not include this wonder in his seven "signs" or "miracles," and he represents Jesus as apparently considering it a small thing relatively to the "greater things" that Nathanael was afterwards to see. Supposing it to be historically true, some would explain it as a specimen of "thought-reading," not so remarkable as hundreds of instances well attested in our days. But on reflection we must perceive that it is not the mere coincidence of the seer's insight with Nathanael's thought that takes Nathanael by storm; it is (in part at least) *the kind of thought.* If, for example, Nathanael "under the fig-tree" had been looking up and numbering his figs, and if Jesus had mentioned to him their precise number, we feel sure that such a coincidence as that would not have been represented (in such a work as the fourth gospel) as eliciting the confession, "Thou art the Son of God."

What it was that Nathanael was revolving in his mind we are not told. But reasons might be given for thinking that he is to be regarded as passing through some temptation connected with the mysteries of Providence, such as the Jews believed to be suggested in that vision of Ezekiel about the Beasts and the Man which they called the Chariot. If so, Jesus may be supposed to have perceived by divine intuition the nature of Nathanael's trial, and to have uttered the words "I saw thee," with such a sympathetic force as to suggest "My heart and soul were with thee to give thee strength." In that case it becomes much easier to understand Nathanael's

cry "Thou art the Son of God"—addressed to Jesus, not as a mere Seer of things hidden, but as a divine Helper.

According to this view, Jesus penetrated Nathanael's heart and strengthened it against temptation because He Himself was human, a "son of man," and knew what it was to be tempted, while also knowing that "the son of man" lives on everything that comes forth from the Father, and that angels of God ascend and descend upon humanity when the human spirit is in unity with God.

It is not necessary to urge the hypothesis that Jesus on this occasion had in view the vision of Ezekiel and the human controlling Power. Even without that, the context indicates that the evangelist wishes to turn our thoughts from conventional notions about God to spiritual thoughts about Man, and to shew us that divine Man, so to speak, is greater than human God.

Philip has appealed to personal experience, "Come and see." Nathanael comes, sees, and is conquered—conquered, it would seem, not by the evidence of thought-reading alone, but by the strong power of the spirit of man on man, or, as it might be expressed in Aramaic, of "son of man" on "son of man." At all events, whereas Nathanael called his new Master Son of God, the Master, in reply, bade him expect to see higher revelations of divine truth than those which had called forth from him the confession "Thou art the Son of God," if only his eyes could discern "the heaven opened" and "the angels of God ascending and descending on *the son of man*."

With the same tone of recognition of the force of the personality and spirit of Jesus, the fourth gospel, later on, describes even the servants of the chief priests as saying to their masters "Never man so spake." And the reason given by Peter for the impossibility of his departure from Jesus is given in the exclamation "Lord, to whom shall we go? Thou hast words of eternal life."

No doubt the Synoptists too, on one occasion, represent

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Jesus as attaching infinite importance to His own words:— "Heaven and earth shall pass away but my words shall surely not pass away." Nothing could well be stronger than this. But the context gives the impression that the "words" do not deal generally with eternal principles of right and wrong, but contain a prediction relating to a special event, namely, the destruction of Jerusalem, without any such general reference. Taken thus, as referring to Jerusalem, this strong saying would mean no more than that the prediction would "surely not pass away" unfulfilled.

The fourth gospel is not liable to such a misinterpretation of what Jesus said about His "words." It gives what appears to be historically a more accurate impression, namely, that whenever Jesus spoke thus about them, He meant "words of eternal life," words creating a new spiritual standard; words that might raise up those who were willing to be helped by them, but cast down those who were unwilling; words "for the fall and rising again of many," not "in Israel" alone but in the whole of mankind; such words as have had authority to move empires because they have had authority to move the mind of man, coming from "the son of man."

This Johannine recognition of the power of Person and Spirit, as well as of Word, is in accordance with Hebrew theology, which speaks of God as revealing Himself through men to men as "the God of Abraham and Isaac and Jacob," and which subsequently describes Moses as transmitting his spirit to the elders, and Elijah as assenting (on certain conditions) to the petition of Elisha that a twofold portion of the prophetic spirit of the former should fall on the latter. It is possible to accept the essence of the old Hebrew doctrine as containing truth exemplified daily before our eyes, in the influence exerted by good men and good women, without accepting as literal all the metaphorical or materialistic expressions in which the truth has been enfolded in the Hebrew Scriptures.

This doctrine of the power of Person and Spirit underlies both the beginning and the end of the fourth gospel. There is, so to speak, a personal relation in the divine Family above, corresponding to a personal relation in a human family that is to be established by Jesus below. In the Prologue, the Logos above is said to have been in the beginning "towards" God, an expression made more definite afterwards as "the only begotten Son who is *in* (lit. *to*) *the bosom* of the Father." Then the gospel proceeds to reveal this personality through the pen of an unnamed evangelist whom we ultimately find to be a disciple specially loved by Jesus, and described as "lying *in the bosom* of Jesus." This disciple—it is mysteriously hinted—may possibly "tarry" till the Lord shall come, as though to represent Him on earth. And the book concludes with a protest, as it were, against books, declaring that the world could not find room for the books that might be continually written to set forth the acts of the Person whom this very book has been attempting to describe.

Here for the first time we find a writer of a life of Christ recognising that the Spirit of the life is beyond the power of any writing to express. It is what Jesus calls, in the Johannine Revelation, "a new name...which no one knoweth but he that receiveth it"; or it is "the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name"; or, as the Seer himself says concerning the Word of God, it is "a name written which no one knoweth but he himself."

In these passages, the Johannine Revelation appears to be attempting to convey a conception of the many-sided nature of the Word, the Son—who is also the New Jerusalem, and whose "body," as the gospel says, is the Temple—and at the same time to express that only the Son Himself, and those who are in the Son, know this "new name." For the Name is not a collection of syllables used as an amulet or charm. It implies a vital Thought of the nature of a Person

exerting influence. That Person is the Son, and the Name is, not the letters that make up the word "son," but the feeling or spirit of sonship. The Son is only to be known in what we may personify as the Spirit of Sonship, and, as Matthew and Luke say, "no one knoweth the Father but the Son and he to whom the Son willeth to reveal him."

Why does John represent Jesus as saying, directly, "I am the way," "I am the light of the world," "I am the truth," "I am the life," and so on, but never as saying, directly, "I am the Son"?

Perhaps the reason is that all the foregoing self-appellations were merely titles, whereas "the Son" was His "*proper name*." Now we learn nothing from hearing "a *proper name*" unless we know something about the person to whom the name belongs. And the evangelist's conviction was that the reason why Peter and his companions were led into the new Spirit of Sonship and became partakers of the new Name, was, that they had taken the person, the man, Jesus of Nazareth, into their hearts, and felt Him to be enthroned there as the representative, and Son, of God. If this was indeed the view of the evangelist, it must be admitted to be nearer to historical fact than anything that we can find clearly described in the earliest of the Synoptic gospels. For thus it was that the Church was founded in Galilee. And thus also, by personal channels—the flame of the human and humanising Spirit passing from soul to soul—there has come down to our days, along with a great mass of nominal or corrupt Christianity, a true and lineal offspring of the Church established on the Rock, that is, on the practical recognition of God as our Father, loving us with that kind of love which was first brought into the world by "the son of man."

CHAPTER X

POSTSCRIPT ON THE LIMITS OF THIS INVESTIGATION

THE inferences drawn from the evidence of which a summary has been given in Part I of this work have been limited—or at least it has been the author's desire to limit them—to what might be reasonably inferred as historical facts bearing on Christ's doctrine of "the son of man" and on kindred subjects, such as "son," "man," "God," "man in the image of God," "man becoming perfect like God," "man becoming the child of God," "God the Nursing Father and Redeemer," "man the little one or babe," "God giving to man," and "man receiving from God."

Reviewing all the documentary *data*, and comparing the inferences from them with what might be inferred *a priori* from the antecedents and environment of a Jewish Messiah in the first century, we have concluded that Jesus, as a fact, possessed a power of communicating to men, on certain occasions and conditions, a spiritual sense of relief from sin, and a bodily relief from disease, which many would call a divine power, and which He Himself regarded as an "authority" corresponding to His visions or thoughts about God and man.

These "visions or thoughts about God and man" we have endeavoured to trace back to corresponding though but

rudimentary visions or thoughts recorded in the Old Testament. Our conclusion has been that Jesus saw what the greatest of the ancient prophets saw, only more amply, clearly, and continuously. Ezekiel now and then had glimpses—and, in an inferior sphere, the writer whom we call Daniel had an imitative glimpse—of One like a man, or son of man, near the throne in heaven; Jesus had a perpetual vision of such a son of man in heaven corresponding to another son of man on earth—another, yet the same in God's intention—struggling upwards through imperfection and corruption to the "glory above the heavens." To be exalted to this glory the human being was destined by the will of the Father when the time should come for all things non-human and inhuman to be subjected to humanity.

"But all this," it may be replied, "is vision, not fact. The important point is, not what Jesus thought, or saw in vision, but whether what he thought was true, and whether what he saw in vision was real. *We all know what he thought.*"

This book[1] is written in the conviction that *we do not all know what He thought*; that we are very far from knowing it; that God has provided us with means for knowing it better, as the generations advance; and that, if we could know it better, we should be drawn more powerfully towards it.

To attempt to prove the truth of what He thought (so far as we imagine that we have already ascertained the nature of what He thought) would require a different treatise on different lines. It would be necessary to shew the harmony of what we suppose Jesus to have thought with the facts of the external world, and with the facts of our inner being. We should aim at shewing that Christ's doctrine, or our conception of Christ's doctrine, affords us insight into the problems of existence, or, at all events, gives us will, wisdom,

[1] "This book," here and in the following sentences, refers to the larger work from which Part II of the present volume is extracted.

and power, to grapple with these problems, and to live our best life and to die our best death. That would be proof of a kind, and of an evidential kind, though not based on unmixed logic.

But that is not the object of this book. If it were, it would be otherwise entitled. It might be called the Ascent of Worship through Illusion to the Truth, and in such a work it would be in place to attempt to shew that all things past, present, and future, are most reasonably as well as most helpfully explained by the hypothesis of a Light shining in Darkness and sphered in clouds of Illusion, which Light is the Eternal Word of God, whom we worship in Christ, and hope to worship better, when clouds and illusions gradually pass away.

The present treatise is, in some respects, more humble in its object. It takes merely one of the many illusions which surround upward-climbing Christian humanity, and endeavours to dispel it—*the illusion that "We all know what Christ thought."*

Not indeed that the author attempts, or ever dreamed of attempting, to set forth all that Christ thought, or even all that He thought about the special subject dealt with in these pages. But, taking up one phrase of Christ's doctrine, the book aims at shewing, from His use of it, that He had views, and corresponding influences or powers, simpler and yet deeper, more natural and yet more spiritual, than most students of Christ's history have hitherto supposed.

Those who are not Christians may call Christ's views dreams. Some, while admitting that He had strange influences and powers, may assert that such influences and powers prove nothing, and that, being based on dreams, they are destined in the end to vanish like dreams. But a step forward—towards a reasonable aspiration that may engender a reasonable hope and ultimately a reasonable faith—will have been taken even by Agnostics raising these objections,

if, at the very moment when they raise them, they cannot help confessing, "And yet these dreams have worked great things that were not dreams. We call St Paul's 'constraining love of Christ' a dream, but we do not call St Paul's Cathedral a dream. Are the Christian Churches and nations less solid historical realities than their cathedrals? And after all, may it not be true that the only way for mankind out of its present social and national perils, the only security for the establishment of the kingdom of the Man over the Beast, is to be found in the recognition—not half-hearted as at present, but full, spontaneous, and natural—of the reality of some such dreams as were dreamed by the great and good and marvellous Galilaean? No one can prove their reality. But then no one—in the strict logical sense of the term 'prove,' and without some vast unproved and unprovable assumption—can prove any reality. If there is any reality, may it not well be this?"

Some Christian critics may raise an *a priori* objection of an opposite kind. To them "what Christ thought," so far as it can ever be ascertained, may seem to have been so accurately ascertained by ancient authority, and so definitely fixed, that nothing of importance can ever be added to, or taken from, what is taught as Christ's doctrine by the Church.

Without entering into the thorny questions at once suggested by "the Church," and by the many meanings of which the term is susceptible, this *a priori* objection may be met by an *a priori* answer, namely, that, in these days of marvellous scientific revelation and historical revelation, it seems as it were but a fair and reasonable expectation, a part of the symmetrical and harmonious development of things, that there should be some proportionate revelation of the divine guidance in human evolution.

Science reveals to us Man in the making, developed from the Beast; now advancing in the scale of humanity, now

degenerating, now disappearing, but on the whole advancing. But, while the good in Man advances, the evil advances too. The Beast is perceived in the back-ground ever threatening to return and lord it over the Man—as in prehistoric times, but with the Beast more powerful than before, because now, Man, if he succumbs, will subject himself to the evil after having known the good, so that henceforth, if he serves, he will serve with the consciousness of a retributive feebleness and a merited degradation, obeying that which he knows he ought to command.

To avert this impending horror, "pure" science can do nothing by what are commonly called, in a restricted sense, scientific discoveries. What is it to us that our analysis of an atom appears to be on the point of revealing something like a solar system, if the solar system may contain an inner revelation of a system of conflict, with ultimate dissolution as its goal? But "mixed" science (if we may borrow an epithet from the mathematicians) may be of great use. "Mixed" science may help us, through the scientific study of human history and the scientific study of the documents that record it, to infer the reasonableness of a faith that the Being whom in our English Prayer Book we mostly adore under the title of "Almighty"—a title never applied to God by Jesus—may, like the atom, be of a much less sharply definable, but much more vastly comprehensive and many-sided nature than we had hitherto supposed. Such science may also teach us something more of the marvellous laws of human thought and of the influence of what we call man's spirit upon the spirits of his brother men.

Then we may understand that God is not merely the I AM but the WILL BE and the WAS; that, in order to be the same in this ubiquitously and constantly moving Universe, He Himself is always in motion or rather motion is always in Him; that He is not only Father, but also, as the Hebrew theology taught, Nursing Father; that He may be best

thought of as at once Father and Mother revealed through the Son; that all the actions and attributes of God are best thought of by us as having impressed on them (to use Ezekiel's phrase) "the likeness of a man"; that of all these divine attributes the one at once most human and most divine is Love; that, along with Love, in this present chequered, imperfect, and sinful phase of the evolving world, there must needs go pity and even pain—pain in the heart of God for the sins of His children; and that an essential part of the mission of the Son of Man was to constrain us to believe in this otherwise incredible pity and pain of God, that through it we might draw nearer to the apprehension of His eternal Love.

APPENDIX

APPENDIX

PASSAGES IN THE GOSPELS ILLUSTRATING THE MEANING OF "THE SON OF MAN"

THE passages are given according to the text[1] of the Revised Version (even where that text is not followed in the preceding pages). But "the son of man" is printed in italics and without capitals. The object of this is to call the reader's attention to the term, while at the same time helping him to keep an open mind as to its meaning, by not printing it "Son of man" or "Son of Man." The passages are arranged thus:—

I. Those common to the three gospels (there being none common to four) of Mark, Matthew, and Luke. Mark is placed to the left, as being the earliest of the three, and Mark's order is followed.

These include all the instances where Mark mentions "the son of man" and some where he (or the parallel Matthew or Luke) illustrates without mentioning it.

These are frequently described as belonging to "the Triple Tradition."

II. Those common to the two gospels of Matthew and Luke. Matthew is placed to the left as being the earlier of the two; but Luke's order is followed because he professed to

[1] Slight variations may occasionally occur, e.g. in the first quotation given below, "But, that" (for "But that") for the sake of clearness.

write (Lk. i. 3) "in [chronological] order," whereas Matthew groups according to subject matter, as in the Sermon on the Mount.

These are frequently described as belonging to "the Double Tradition."

There is no collection of parallel passages peculiar to Mark and Matthew or to Mark and Luke important enough to be recognized as a separate Double Tradition. Such as there are, will be given in the Triple Tradition.

III. Passages peculiar to Matthew.

IV. Passages peculiar to Luke.

V. Passages peculiar to John. John has no passages in common with any of the three earlier evangelists.

PART I

THE TRIPLE TRADITION OF MARK, MATTHEW, AND LUKE

Mk ii. 10	Mt. ix. 6	Lk. v. 24
But, that ye may know that *the son of man* hath power (*marg.* authority) on earth to forgive sins....	But, that ye may know that *the son of man* hath power (*marg.* authority) on earth to forgive sins....	But, that ye may know that *the son of man* hath power (*marg.* authority) on earth to forgive sins....
Mk ii. 27—8	**Mt. xii. 7—8**	**Lk. vi. 5**
And he said unto them, The sabbath was made for man, and not man for the sabbath: so that *the son of man* is lord even of the sabbath.	But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For *the son of man* is lord of the sabbath.	And he said unto them, *The son of man* is lord of the sabbath.
Mk iii. 28—9	**Mt. xii. 31—2**	**Lk. xii. 10**
Verily I say unto you, All their sins shall be forgiven unto *the sons of men*[1], and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but	Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men (*some anc. auth.*, unto you men); but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against *the*	And every one who shall speak a word against *the son of man*, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.

[1] "*Sons of men*" is printed in italics to point out a possible confusion between t and "*son of man*," which is in Matthew and Luke, but not in Mark.

is guilty of an eternal sin.	*son of man*, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world (*marg.* age) nor in that which is to come.	
Mk viii. 27	Mt. xvi. 13	Lk. ix. 18
And in the way, he asked his disciples, saying unto them, Who do men say that I am?	...he asked his disciples, saying, Who do men say that *the son of man* is? (*many anc. auth.*, that I *the son of man* am)?	...the disciples were with him: and he asked them, saying, Who do the multitudes say that I am?
Mk viii. 31	Mt. xvi. 21	Lk. ix. 22
And he began to teach them, that *the son of man* must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.	From that time began Jesus (*some anc. auth.*, Jesus Christ) to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.	saying, *The son of man* must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.
Mk viii. 38—ix. 1	Mt. xvi. 27—8	Lk. ix. 26—7
For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, *the son of man* also shall	For *the son of man* shall come in the glory of his Father with his angels; and then shall he render unto every man ac-	For whosoever shall be ashamed of me and of my words, of him shall *the son of man* be ashamed, when he cometh in

be ashamed of him, when he cometh in the glory of his Father with the holy angels.	cording to his deeds (*lit.* doing).	his own glory, and [the glory] of the Father, and of the holy angels.
And he said unto them, Verily I say unto you, There be some here of them that stand [by], which shall in no wise taste of death, till they see the kingdom of God come with power[1].	Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see *the son of man* coming in his kingdom.	But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.
Mk ix. 9—10	Mt. xvii. 9	Lk. ix. 36
And...he charged them that they should tell no man what things they had seen, save when *the son of man* should have risen again from the dead[2]. And they kept the saying, questioning among themselves what the rising again from the dead should mean.	And...Jesus commanded them, saying, Tell the vision to no man, until *the son of man* be risen from the dead[2].	And they held their peace, and told no man in those days any of the things which they had seen.
Mk ix. 11—13	Mt. xvii. 10—13	Lk. om. but comp. Lk. i. 17
And they asked him, saying, The scribes say that Elijah	And his disciples asked him, saying, Why then say the	And he shall go (*some anc. auth.*, come

[1] Compare also, in the Double Tradition, Mt. x. 32—3 parall. Lk. xii. 8—9; and, in Matthew's Single Tradition, Mt. xxv. 31.

[2] This is the only instance in which Jesus adds "from the dead" to the word "risen" or raised" in His predictions of His Passion (see p. 51 foll.).

must first come (*marg.* [How is it] that the scribes say...come?). And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the *son of man*, that he should suffer many things and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall *the son of man* also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.

nigh) before his face in the spirit and power of Elijah.

Mk ix. 30—32

And they...passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, *The son of man* is[1] delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not the saying, and were afraid to ask him.

Mt. xvii. 22—3

And while they abode (*some anc. auth.*, were gathering themselves together) in Galilee, Jesus said unto them, *The son of man* shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

Lk. ix. 43—5

But while all were marvelling at all the things which he did, he said unto his disciples, Let these words sink into your ears: for *the son of man* shall be delivered up into the hands of men. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

[1] Better "is [to be] delivered up."

Mk x. 29—	Mt. xix. 28—9	Lk. xviii. 29
Jesus said, Verily I say unto you, There is no man that hath left house, or brethren....	And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when *the son of man*[1] shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren....	And he said unto them, Verily I say unto you, There is no man that hath left house....

Mk x. 32—4	Mt. xx. 17—19	Lk. xviii. 31—2
And they were... going up to Jerusalem ...And he took again the twelve, and began to tell them the things that were to happen unto him, [saying], Behold, we go up to Jerusalem: and *the son of man* shall be delivered unto the chief priests and the scribes: and they shall condemn him to death, and shall deliver him unto the Gentiles: and	And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and... he said unto them, Behold, we go up to Jerusalem; and *the son of man* shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the	And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written by (*marg.* through) the prophets shall be accomplished unto *the son of man*. For he shall be delivered up unto the Gentiles, and shall be mocked and shamefully entreated and spit upon: and they shall scourge and kill

[1] This passage of Matthew belongs strictly to the Double Tradition of Matthew and Luke, where the reader will find it parall. to Lk. xxii. 28—30. But it is inserted here to give a specimen of Matthew's method of grouping traditions.

they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

third day he shall be raised up.

him: and the third day he shall rise again.

Mk x. 43—5

But it is not so among you: but whosoever would become great among you, shall be your minister (*marg.* servant): and whosoever would be first among you, shall be servant (*lit.* bondservant) of all. For verily *the son of man* came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mt. xx. 26—8

Not so shall it be among you: but whosoever would become great among you shall be your minister (*marg.* servant); and whosoever would be first among you shall be your servant (*lit.* bondservant): even as *the son of man* came not to be ministered unto, but to minister, and to give his life a ransom for many.

Lk. xxii. 26—7

But ye [shall] not [be] so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat (*lit.* reclineth), or he that serveth? is not he that sitteth at meat (*lit.* reclineth)? but I am in the midst of you as he that serveth.

Mk xiii. 24—7

But in those days ...the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see *the son of man* coming in clouds

Mt. xxiv. 29—31

But immediately... the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of *the son of man* in heaven[1]: and then shall all the tribes of

Lk. xxi. 25—28

And there shall be signs in...stars;... men fainting (*marg.* expiring) for fear, and for expectation...for the powers of the heavens shall be shaken. And then shall they see *the son*

[1] Mt. xxiv. 30*a* "the sign of the son of man" is repeated under Matthew's Single Tradition.

with great power and glory. And then shall he send forth the angels, and shall gather together his elect....

the earth mourn, and they shall see *the son of man* coming on the clouds of heaven with power and great glory. And he shall send forth his angels ...and they shall gather together his elect....

of man coming in a cloud with power and great glory. But when these things begin to come to pass....

Mk xiii. 35

Watch therefore; for ye know not when the lord of the house cometh, whether at even...or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch[1].

Mt. xxiv. 42—4

Watch therefore: for ye know not on what day your Lord cometh. But...if the master of the house had known in what watch....Therefore be ye also ready: for in an hour that ye think not *the son of man* cometh.

Lk. xii. 37—40

Blessed are those servants (*lit.* bond-servants) whom the lord when he cometh shall find watching. But...if the master of the house had known in what hour....Be ye also ready; for in an hour that ye think not *the son of man* cometh.

Lk. xxi. 36

But watch ye at every season, making supplication...to stand before *the son of man.*

Mk xiv. 1

Now after two days was [the feast of] the passover and the un-

Mt. xxvi. 2—3

Ye know that after two days the passover cometh, and *the son*

Lk. xxii. 1—2

Now the feast of unleavened bread drew nigh, which is

[1] The parallel passages of Matthew and Luke will be found repeated in the Double Tradition of Matthew and Luke where they come more appropriately than here. Lk. xxi. 36 is repeated under Luke's Single Tradition.

leavened bread: and the chief priests and the scribes sought....	*of man* is delivered up to be crucified. Then were gathered together the chief priests....	called the Passover. And the chief priests and the scribes sought....
Mk xiv. 21	Mt. xxvi. 24	Lk. xxii. 22
For *the son of man* goeth, even as it is written of him: but woe unto that man through whom *the son of man* is betrayed[1]!	*The son of man* goeth, even as it is written of him: but woe unto that man through whom *the son of man* is betrayed[1]!	For *the son of man* indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed[1].
Mk xiv. 41—2	Mt. xxvi. 45—6	Lk. om.
And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, *the son of man* is betrayed[2] into the hands of sinners. Arise, let us be going: behold, he that betrayeth[2] me is at hand.	Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and *the son of man* is betrayed[2] into the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth[2] me.	
Mk xiv. 45—6 om.	Mt. xxvi. 50	Lk. xxii. 48
	And Jesus said unto him, Friend,	But Jesus said unto him, Judas,

[1] In these three passages, the Greek for "betrayed" is the same as that for "delivered up."

[2] In these two passages, the Greek for "betrayed" is the same as that for "delivered up."

[do] that for which thou art come.

betrayest thou *the son of man* with a kiss[1]?

Mk xiv. 61—4

Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see *the son of man* sitting at the right hand of power[2], and coming with the clouds of heaven. And the high priest rent his clothes and saith,... Ye have heard the blasphemy....

Mt. xxvi. 63—5

And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see *the son of man* sitting at the right hand of power[2], and coming on the clouds of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy....

Lk. xxii. 67—71

saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask [you], ye will not answer. But from henceforth shall *the son of man* be seated at the right hand of the power of God. And they all said, Art thou then the son of God? And he said unto them, Ye say that I am (*marg.* Ye say [it], because I am). And they said, What further need have we of witness?...

Mk xvi. 6—7

Behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into

Mt. xxviii. 6—7

Come, see the place where the Lord lay (*many anc. auth.*, where he lay). And go quickly and tell

Lk. xxiv. 6—7

Remember how he spake unto you when he was yet in Galilee, saying that *the son of man* must be de-

[1] This passage is repeated in the Single Tradition of Luke. It is placed here for the sake of the illustration that it receives from the fact that Mark omits it, and Matthew deviates from it.

[2] Better "the power." This some might interpret as "the Power," i.e. the Almighty, or God, others as "the power of God," which Luke has.

Galilee: there shall ye see him, as he said unto you.	his disciples...and lo he goeth before you into Galilee; there shall ye see him: lo, I have told you.	livered up into the hands of sinful men, and be crucified, and the third day rise again[1].

[1] This passage belongs strictly to the single tradition of Luke, where it will be found. But it is placed here, 1st, to illustrate the use of "the son of man" in quotations by others of what Jesus said; 2nd, to shew the apparent confusion, in the context, arising from a mention of "Galilee" in slightly different circumstances.

PART II

THE DOUBLE TRADITION OF MATTHEW AND LUKE[1]

Mt. v. 11

Blessed are ye when [men] shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

Lk. vi. 22

Blessed are ye, when men shall hate you, and when they shall separate you [from their company], and reproach you, and cast out your name as evil, for *the son of man's* sake.

Mt. xi. 18—19

For John came neither eating nor drinking, and they say, He hath a devil (*lit.* demon). *The son of man* came eating and drinking, and they say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And wisdom is (*marg.* was) justified by her works (*many anc. auth.*, children).

Lk. vii. 33—4

For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a devil (*lit.* demon). *The son of man* is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners. And wisdom is (*marg.* was) justified of all her children.

Mt. viii. 19—20

And there came a scribe (*lit.* one scribe), and said unto him, Master (*marg.* Teacher) I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven [have]

Lk. ix. 57—8

And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven [have] nests (*lit.* lodging-places);

[1] There is no collection of parallels peculiar to Mark and Matthew, or to Mark and Luke, important enough to be collected as a separate Double Tradition. Such as there are, will be found in the Triple Tradition.

As to the reasons for following Luke's order instead of Matthew's, see p. 133.

nests (*lit.* lodging-places); but *the son of man* hath not where to lay his head.

but *the son of man* hath not where to lay his head.

Mt. xii. 40

For as Jonah was three days and three nights in the belly of the whale (*lit.* sea-monster), so shall *the son of man* be three days and three nights in the heart of the earth.

Lk. xi. 30

For even as Jonah became a sign unto the Ninevites, so shall also *the son of man* be to this generation.

Mt. x. 32—3

Everyone therefore who shall confess me (*lit.* in me) before men, him (*lit.* in him) will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven[1].

Lk. xii. 8—9

And I say unto you, Everyone who shall confess me (*lit.* in me) before men, him (*lit.* in him) shall *the son of man* also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God.

Mt. xii. 32

...speak a word against *the son of man*...[2].

Lk. xii. 10

...speak a word against *the son of man*[2].

Mt. xxiv. 43—4

But know this (*marg.* But this ye know) that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through (*lit.* digged

Lk. xii. 39—40

But know this (*marg.* But this ye know) that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through (*lit.* digged through).

[1] Comp. Mk viii. 38—ix. 1 "the son of man also shall be ashamed...until they see the kingdom of God come with power," and the parall. Mt. xvi. 27, Lk. ix. 26—7 (pp. 136–7).

[2] See also the Triple Tradition, parall. to Mk iii. 28—9.

through). Therefore be ye also ready: for in an hour that ye think not *the son of man* cometh.

Be ye also ready: for in an hour that ye think not *the son of man* cometh.

Mt. xxiv. 26—7

If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe [it] (*marg.* [them]) not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming (*lit.* presence) of *the son of man.*

Lk. xvii. 23—4

And they shall say to you, Lo, there! Lo, here! go not away, nor follow after [them]: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall *the son of man* be in his day. (*Some anc. auth. omit* in his day.)

Mt. xxiv. 37—9

And as [were] the days of Noah, so shall be the coming (*lit.* presence) of *the son of man.* For as in those days...they were eating and drinking...until...the flood came and took them all away; so shall be the coming (*lit.* presence) of *the son of man.*

Lk. xvii. 26—7, 30

And as it came to pass in the days of Noah, even so shall it be also in the days of *the son of man.* They ate, they drank... until...the flood destroyed them all. Likewise even as it came to pass in the days of Lot...after the same manner shall it be in the day that *the son of man* is revealed.

Mt. xviii. 10—12

...their angels do always behold the face of my Father which is in heaven [*many authorities, some ancient, insert* ver. 11 For *the son of man* came to save that which was lost] How think ye? if any man have a hundred sheep...

Lk. xix. 9—11

...he also is a son of Abraham. For *the son of man* came to seek and to save that which was lost. And as they heard these things[1]...

[1] This is repeated in the Single Tradition of Luke.

Mt. xix. 28

Verily I say unto you, that ye which have followed me, in the regeneration when *the son of man* shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Lk. xxii. 28—30

But ye are they which have continued with me in my temptations; and I appoint unto you .....that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

PART III

THE SINGLE TRADITION OF MATTHEW

Mt. x. 23. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till *the son of man* be come.

Mt. xiii. 37. And he answered and said, He that soweth the good seed is *the son of man*....

Mt. xiii. 40—41. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world (*marg.* the consummation of the age). *The son of man* shall send forth his angels, and they shall gather....

Mt. xvi. 13. Jesus...asked his disciples, saying, Who do men say that *the son of man* is? (*many anc. auth.*, that I *the son of man* am)[1].

Mt. xvi. 27—8. ...and then shall he render unto every man according to his deeds (*lit.* doing). Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see *the son of man* coming in his kingdom[2].

[Mt. xviii. 11. R.V. marg. "*Many auth.*, *some ancient*, *insert* For *the son of man* came to save that which was lost[3]."]

Mt. xix. 28. "Verily I say unto you, that ye...when *the son of man* shall sit on the throne of his glory, ye also shall sit...[4]."

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[1] See also the Triple Tradition, parallel to Mk viii. 27.

[2] See also the Triple Tradition where this is parallel to Mk viii. 38 and ix. 1.

[3] See also the Double Tradition, Mt. xviii. 10—12, Lk. xix. 9—11.

[4] See also the Double Tradition, Mt. xix. 28, Lk. xxii. 28—30; and the Triple Tradition, parallel to Mk. x. 29 foll.

Mt. xxiv. 30 *a*. And then shall appear the sign of *the son of man* in heaven: and then shall all the tribes of the earth mourn[1].

Mt. xxv. 31—2. But when *the son of man* shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations....

Mt. xxvi. 2. Ye know that after two days the passover cometh, and *the son of man* is delivered up to be crucified[2].

[1] See also the Triple Tradition, parallel to Mk xiii. 24—7.
[2] See also the Triple Tradition, parallel to Mk xiv. 1.

PART IV

THE SINGLE TRADITION OF LUKE

Lk. vi. 22. ...when they shall cast out your name as evil for *the son of man's* sake[1].

Lk. ix. 54—6. ...James and John...said, Lord, wilt thou that we bid fire to come down from heaven, and consume them (*Many anc. auth. add* even as Elijah did)? But he turned, and rebuked them. (*Some anc. auth. add* and said, Ye know not what manner of spirit ye are of. *Some, but fewer, add also* For *the son of man* came not to destroy men's lives, but to save [them]).

Lk. xii. 8. Every one who shall confess me (*lit.* in me) before men, him (*lit.* in him) shall *the son of man* also confess[2]....

Lk. xvii. 22. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of *the son of man*, and ye shall not see it.

Lk. xvii. 28—30. Likewise even as it came to pass in the days of Lot.....after the same manner shall it be in the day that *the son of man* is revealed[3].

Lk. xviii. 6—8. And the Lord said...And shall not God avenge his elect...? I say unto you that he will avenge them speedily. Howbeit, when *the son of man* cometh, shall he find faith (*marg.* the faith) on the earth?

Lk. xix. 10. ...forasmuch as he also is a son of Abraham. For the son of man came to seek and to save that which was lost[4].

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[1] See the Double Tradition, where this is parallel to Mt. v. 11.

[2] See the Double Tradition, where this is parallel to Mt. x. 32—3.

[3] See the Double Tradition, where this is parallel to Mt. xxiv. 37—9.

[4] See the Double Tradition, where this is parallel to a bracketed passage in Mt. xviii. 10—12.

Lk. xxi. 36. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before *the son of man*[1].

Lk. xxii. 48. But Jesus said unto him, Judas, betrayest thou *the son of man* with a kiss[2]?

Lk. xxiv. 6—7. Remember how he spake unto you when he was yet in Galilee, saying that *the son of man* must be delivered up into the hands of sinful men, and be crucified, and the third day rise again[3].

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[1] See the Triple Tradition, where this is parallel to Mk xiii. 35.

[2] See the Triple Tradition, where this is parallel to Mk xiv. 45—6 omitting, Mt. xxvi. 50 deviating.

[3] See the Triple Tradition, where this is parallel to Mk xvi. 6—7.

PART V

THE SINGLE TRADITION OF JOHN

Jn i. 51. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon *the son of man.*

Jn iii. 13. And no man hath ascended into heaven, but he that descended out of heaven, [even] *the son of man*, which is in heaven [*many anc. auth. omit* " which is in heaven "].

Jn iii. 14—15. And as Moses lifted up the serpent in the wilderness, even so must *the son of man* be lifted up: that whosoever believeth may in him have eternal life.

Jn v. 26—7. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is *the son of man* (*marg. a son of man*).

Jn vi. 27. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which *the son of man* shall give unto you: for him the Father, [even] God, hath sealed.

Jn vi. 53. Verily, verily, I say unto you, Except ye eat the flesh of *the son of man* and drink his blood, ye have not life in yourselves.

Jn vi. 61—2. Doth this cause you to stumble? [What] then if ye should behold *the son of man* ascending where he was before?

Jn viii. 28. Jesus therefore said, When ye have lifted up *the son of man*, then shall ye know that I am [he] and [that] I do (*marg.* I am, *or*, I am [he]: and I do) nothing of myself, but as the Father taught me, I speak these things.

Jn ix. 35—7. Jesus heard that they had cast him [i.e. the blind man] out; and finding him, he said Dost thou believe on the Son of

God (*many anc. auth.*, *the son of man*[1])? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him Thou hast both seen him, and he it is that speaketh with thee.

Jn xii. 23. The hour is come, that *the son of man* should be glorified.

Jn xii. 34. The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, *The son of man* must be lifted up? who is this *son of man*?

Jn xiii. 31—2. When therefore he (Judas) was gone out, Jesus saith, Now is (*marg.* was) *the son of man* glorified, and God is (*marg.* was) glorified in him; and God shall glorify him in himself, and straightway shall he glorify him.

[1] Westcott and Hort give "*the son of man*" in their text without any marginal alternative.

NOTES

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DEDICATION AND PREFACE

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v "THE SONS OF MAN." This is more literal than "the sons of men," or "the children of men," which, in our English Versions of the Bible, is the usual rendering of the Hebrew "the sons of *adam*" (an ambiguous expression meaning either "the sons of *Adam*" or "the sons of *man*," see p. xviii). The Dedication is intended to remind (or inform) the reader of the similarity in Hebrew between "the son of *man*, or *Adam*" and "the sons of *man*, or *Adam*."

vii *Practically always.* The only exceptions are Lk. xxiv. 7, Jn xii. 34; *behold, one like*...Dan. vii. 13.

viii *Enoch*, § 46 (ed. Charles, to whose work I am very greatly indebted though not able to agree with all his conclusions), see the Author's *Notes on New Testament Criticism* (A. and C. Black), 2998 (li) foll.

ix *Daniel once*, Dan. viii. 17.

x *The appearance of a man*, Ezek. i. 26; *one like a son of man*, Dan. vii. 13; *a vision*, Ezek. i. 4—27, Dan. vii. 2—28; *let us make*, Gen. i. 26.

xi *Quoted by our Lord*, Mt. xxi. 16 (from the LXX), comp. Mt. xi. 25, see also Heb. ii. 6—8 and 1 Cor. xv. 27; *Isaiah's description*, Is. liii. 3, lii. 14; *the sons of man*, or, of Adam, see note above, on the Dedication.

xii *The man*, see *In Memoriam* cxvii, Epict. ii. 9, 3.

xiii *Man shall not live*, Mt. iv. 4, Lk. iv. 4 (quoting Deut. viii. 3).

xiv *Ye shall see*, Jn i. 51.

xv *Hillel*, see pp. 92—3; *Aramaic phrase*, see also pp. 11—12 and the note on p. 11 below (p. 159).

xvii "*The Spirit*," Ezek. i. 12; "*Spirit*," Ezek. ii. 2 (but R.V. and Targum "the spirit"). The difference is too technical for discussion here; *later on*, see p. 3 foll.

xix *Not in the Talmud*, see Dalman's *Words of Jesus* p. 248.

PART I

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3 *What is man*, Ps. viii. 4; *parallelisms*, Ezek. i. 1, ii. 2, viii. 3, xl. 2 etc.; *new heart* and *new spirit*, Ezek. xi. 19, xviii. 31, xxxvi. 26; *other resemblances*, Ezek. i. 1, iv. 6[1].

4 *The likeness of a man*, Ezek. i. 5; *understand, O son of adam*, Dan. viii. 17.

5 *The profane friends of Job.* Matthew Arnold takes the opinion of these profane friends as being what "Israel knew." See *Literature and Dogma* chap. i. 3 "All this, which scientific theology loses sight of, Israel, who had but poetry and eloquence, and no system, and who did not mind contradicting himself, knew. 'Is it any pleasure to the Almighty, that thou art righteous? (Job xxii. 3).' What a blow to our ideal of that magnified and non-natural man, 'the moral and intelligent Governor'! Say what we can about God, say our best, we have yet, Israel knew, to add instantly: 'Lo, these are fringes of his ways; *but how little a portion is heard of him* (Job xxvi. 14)!' Yes, indeed, Israel remembered that, far better than our bishops do."

It is no very great exaggeration to say that this is as absurd as it would be to quote Iago and Othello in two consecutive sentences to shew what "Shakespeare knew" or what "England knew." The first of these quotations is the utterance of Eliphaz the Temanite to whom God subsequently says (Job xli. 7), "*My wrath is kindled against thee* and against thy two friends; for *ye have not spoken of me the thing that is right*, as my servant Job hath."

No doubt we should do ill to call God as Matthew Arnold sarcastically says, "the moral and intelligent Governor" of the universe. But the reason would be, not that it is too anthropomorphic but that it is not anthropomorphic or affectionate enough. "Holy," "righteous," "loving," and "Father," would be better.

In a bad sense, see *Notes on N.T. Criticism*, **2998** (iv), (x); *Middle Ages*, see Dalman's *Words of Jesus* pp. 247—8.

6 *Prediction*, Gen. iii. 15; *a little child*, Is. xi. 6.

7 *Babes, little ones* etc, Mt. xxi. 16, Lk. x. 21, Mt. xi. 25, Mk ix. 37, Mt. xviii. 2—5 etc.; *Jewish comments*, see *Notes on N.T. Criticism*, **2998** (xi) foll.; *the power*, 2 Cor. xii. 9; similarly "the name" sometimes means the Name of God; *out of weakness*, Heb. xi. 34; *the same epistle*, Heb. ii. 6 foll.

[1] The eighth Psalm, the first chapter of Ezekiel, and some other passages of Scripture, are so frequently referred to that the references will not be always repeated.

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8 *He shall give his angels charge*, Ps. xci. 11—13; *scorpions*, Lk. x. 19, Ezek. ii. 6.

9 *With the wild beasts*, Mk i. 13.

10 *My name*, Mk ix. 37, Mt. xviii. 5, Lk. ix. 48; *elsewhere*, Mk iii. 23, Mt. xii. 26, Lk. xi. 18.

11 *This vision.* For the visions of Daniel and Ezekiel referred to in this chapter, see Dan. vii. and Ezek. i. *passim*, and especially Dan. vii. 13 "one like unto a son of man" (see Preface pp. vii—viii.) and Ezek. i. 26 "a likeness as the appearance of a man."

In Aramaic. On "son of man" in Aramaic, as corresponding to "man" in Hebrew, and on the forms and meanings of the Aramaic term, see Prof. Driver's article in Hastings' Dictionary ("Son of Man").

The Aramaic usage may be illustrated by the ancient Syriac on which see Prof. Burkitt's *Evangelion da-mepharreshe*, vol. ii. p. 272. While describing the attempts of the Syrian translators to render the gospel phrase, he says concerning one of them that it "does not occur in Syriac, except as a rendering of the gospel phrase...." He also points out that the translators sometimes substitute a Syriac word corresponding to the Latin *vir* for the correct word corresponding to the Latin *homo* (so as to make Christ "filius viri"!) and that Dan. vii. 13 is translated in the (Peshitta) Syriac version "son of *men*" (for "a son of *a man*"). "We can only suppose," he adds, "that the meaning of the Greek was incomprehensible."

It would also be "incomprehensible," probably, to most Jews familiar with the Hebrew Scriptures in which the phrase "*son of the man* (ha-adam)" never occurs in the singular.

This "incomprehensibility" can be explained if we suppose that Jesus called Himself "Bar-Adam," Son of Adam (the name given in the Aramaic Targum to Ezekiel), and if this was translated by the Greek evangelists as though "Adam" meant "the man."

On Aramaic renderings of the Hebrew "son of man," and on their occasional inconsistency, see the Author's *Notes on N.T. Criticism*, **2998** (iii) foll. On the perplexity and divergent interpretations of the earliest Christian commentators, see *ib.* (xxxiv) foll.

12 *R. Akiba*, see the Bab. Talmud, *Chag.* 14 *a*, *Sanhedr.* 38 *b*; *the clouds*, see p. 61 foll. Origen's view of "the clouds," and the Pauline view, will be discussed in detail in *The Son of Man* (see above, p. xx); *adds...characteristics*, compare Rev. i. 13—14 with Dan. vii. 9.

13 *Calmly* etc., Bacon's *Essays* xi. 108.

14 *One shepherd*, Ezek. xxxiv. 23, xxxvii. 24, Jn x. 16.

15 *Ezekiel and Hosea*, see the preceding note, and Hos. iii. 5; *the Second Esdras*, see *Notes on N.T.C.*, **2998** (lv) *g*.

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17 *Authority to forgive*, Mk ii. 10, Mt. ix. 6, Lk. v. 24; *to men*, Mt. ix. 8; "*Man*" *as* "*man*" *will become*, see p. 28 "man is not Man as yet"; *tell us plainly*, Jn x. 24.

18 *Who say men* etc., Mt. xvi. 13 foll.; *lifted up* etc., Jn xii. 32—4, comp. iii. 14.

19 *Quotes...David*, Mk xii. 36—7, Mt. xxii. 43—5, Lk. xx. 42—4, comp. Ps. cx. 1.

20 *In that day*, Is. xix. 24—5; *a Lamb*, Rev. v. 6—13; *a roll of a book*, Ezek. ii. 9—10; *overcome*, Jn xvi. 33, Rev. v. 5.

21 *The song of Moses*, Rev. xv. 3, comp. Exod. xv. 1—3; *worthy is the lamb*, Rev. v. 12.

22 *What I do*, Jn xiii. 7; *one day*, Gen. i. 5 R.V., where A.V. has "the first day." The text lent itself to, and received, mystical interpretations.

24 *Man shall not live*, Mt. iv. 4, Lk. iv. 4 quoting Deut. viii. 3; *the first instance*, Lk. iv. 41 parall. to Mk i. 34, comp. Mt. viii. 17.

25 *Tremble*, Jas. ii. 19; *fear*, Mk v. 7, Mt. viii. 29, Lk. viii. 28; Mk i. 24, Lk. iv. 34; *another passage*, Mk iii. 11—12, Mt. xii. 16; *they that were in the boat*, Mt. xiv. 32—3, comp. Mk vi. 51—2.

26 *I am* [*a*] *son of the* [*One*] *God*, Jn x. 36. Here the omission of the definite article before "son," and its insertion before "God," make the meaning perfectly clear. Where the definite article is omitted before both nouns, there is ambiguity; but in Mt. xiv. 33 "thou art God's Son (lit. of God Son)," Jn xix. 7 "He ought to die because he made himself Son of God," some kind of supernatural sonship is implied by the contexts. This supernaturalness is still more definite when the article is inserted before both nouns, as in Jn i. 49 "Thou art *the* Son of *the* [*One*] God." It should be noted that Hebrew does not usually attempt to express these distinctions; at all events Delitzsch gives the same Hebrew in Mt. xiv. 33, Jn x. 36, and xix. 7. The fourth evangelist seems to be attempting to shew how Christ's spiritual claims to sonship and unity with God were misunderstood and despiritualised, at first even by such disciples as Nathanael, and to the last by the Jews.

I and the Father, Jn x. 30; *my Father worketh*, Jn v. 17; *equality with God*, Philipp. ii. 6, comp. Jn x. 33 and v. 18.

27 *The dead shall hear* etc., Jn v. 25—7; *first mention*, Jn i. 47—51; *Israel*, Gen. xxxii. 28 foll.; *a ladder*, Gen. xxviii. 12.

29 *Cosiba*, see Schürer I. ii. 298, comp. Numb. xxiv. 17; *another passage*, Numb. xxiii. 19 "the son of man that he should repent." The words are twisted about by R. Abbahu, see *Notes on N.T.C.*, **2998** (xviii).

30 *Their heart*, Is. xxix. 13 (LXX) quoted in Mk vii. 6, Mt. xv. 8.

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31 *More than the sons of man*, Is. lii. 14; *the Epistle to the Hebrews*, Heb. ii. 6—11, and Heb. xii. 6—7, comp. Deut. viii. 3—5.

32 *Man that is in honour*, Ps. xlix. 20; *heir of all things*, Heb. i. 1—2; *son of Adam*, Lk. iii. 38.

33 *Penuel*, Gen. xxxii. 30—1; *the Suffering Servant*, Is. lii. 13—14, liii. *passim*.

36 *Authority*, see, in the Synoptists, Mk ii. 10, Mt. ix. 6, Lk. v. 24, Mk i. 22—7, Mt. vii. 29, Lk. iv. 32—6: and in John, i. 12, x. 18, v. 27; *lord of the sabbath*, Mk ii. 28, Mt. xii. 8, Lk. vi. 5, comp. Jn v. 9—17.

37 *The Strong*, Mk iii. 27, Mt. xii. 29, Lk. xi. 21—2; *I have conquered*, Jn xvi. 33.

39 *A gluttonous man*, Mt. xi. 19, Lk. vii. 34; *foxes have holes*, Mt. viii. 20, Lk. ix. 58; *glory*, Jn v. 43—4; *a Samaritan* etc., Jn viii. 48—9.

40 *Lay his head*, Mt. viii. 20, Lk. ix. 58, Jn xix. 30; see *Johannine Grammar*, **2644** (i), quoting Origen's Commentary; *Hosea's prophecy*, Hos. vi. 1—2; *was delivered up*, Rom. iv. 25, printed by Westcott and Hort as referring to Is. liii. 12 (LXX) and quoted by Jerome on Is. liii. 12, see the Author's *Paradosis, passim*.

41 *Made intercession*, Is. liii. 12; *killed*, Mk viii. 31, Mt. xvi. 21, Lk. ix. 22 etc.; *crucified*, Mt. xx. 19; *smitten*, Hos. vi. 2.

43 *I will smite*, Mk xiv. 27, Mt. xxvi. 31, comp. Zech. xiii. 7 *smite* (imperative); *the quotation from Hosea*, i.e. Hos. vi. 1—2, see pp. 40, 42, and 47 where it is given at full length; *smitten by God*, Is. liii 4—5.

44—5 *Was going to die*, Jn xii. 33, ambiguous. "Was going" might imply (1) intention, (2) destiny, comp. Jn vi. 6, 15, vii. 35, xiv. 22; *lifted up*, Jn iii. 14, xii. 32, Is. lii. 13, and see *Johannine Grammar*, **2211** *b*, *c*, **2642** *b*; *glorified*, Jn xii. 23; *ransom*, Mk x. 45, Mt. xx. 28, compare Lk. xxii. 27, Jn xiii. 3—5, on which see *Notes on N.T. Criticism*, **2963—4** giving Origen's comment.

46 *Possessor*, *Maker*, *Buyer*, Gen. xiv. 19—22, and Deut. xxxii. 6, see Gesen. Oxf., 888—9; *taught by Paul*, see 1 Cor. vi. 20, vii. 23 "bought," also Gal. iii. 13, iv. 5 (lit.) "bought out," i.e. redeemed.

47 *Raising up*, and *on the third day*, Hos. vi. 1—2.

48 *On the third day...after three days*, compare Mk viii. 31, ix. 31, x. 34 "after three days," with Mt. xvi. 21, xvii. 23, xx. 19, Lk. ix. 22, xviii. 33 "(on) the third day," and Jn ii. 19 foll., "in three days"; *false witness* etc., Mk xiv. 56—8, Mt. xxvi. 60—1, comp. Mk xv. 29, Mt. xxvii. 40.

49 *Smite the shepherd*, see p. 43; *inhabiteth eternity*, Is. lvii. 15; *the sacrifices of God*, Ps. li. 17; *mercy* (or, *kindness*) *and not sacrifice*, Mt. ix. 13, xii. 7, quoting Hos. vi. 6.

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49 PLACE is a frequent Talmudic name of God, and though Jesus would not be likely to use the term, He would be likely to adopt the thought implied in the name, that is, that God is independent of place, all things living in Him. Comp. Gen. xxviii. 11 R.V. marg. "Heb. the place," afterwards called Bethel, "House of God."

50 *The Temple of his body*, Jn ii. 21—2; *the hour cometh*, Jn v. 25.

51 *From the dead*, Mk ix. 9—10, Mt. xvii. 9 (not in Lk. ix. 36), comp. Lk. xxiv. 45—6, Jn ii. 22.

52 *Meant* or *said*, see *Johannine Grammar*, **2467** foll. or *Notes on N.T.C.*, **2837** (iii) *a*, **2874** *f*; *handle*, Lk. xxiv. 39; *other passages*, Jn xx. 9, Lk. xxiv. 26; *the Epistle*, 1 Cor. xv. 4.

54 *Like Jonah*, comp. Jon. ii. 2—4; *in the great Hebrew prophets*, see Is. viii. 18 (quoted in Heb. ii. 13), Hos. i. 6—9, Jer. xxvii. 2, xxviii. 10 foll., Ezek. iv. 4 foll., xxiv. 16—21; *my dead body*, Is. xxvi. 19, commented on in Horae Hebraicae on Jn xii. 24; *the Babylonian Talmud*, Sanhedr. 90 *b*.

56 *Authority*. Jerome, on Hos. vi. 2, blends Christ's active with His passive fulfilment. "Percutit ergo Dominus...Vivificat post dies duos et die tertio resurgens ab inferis omne hominum secum suscitat genus." Origen (*Hom. Exod.* v. 2) quoting Hos. vi. 2, makes the whole fulfilment passive, "Prima dies nobis passio Salvatoris est, et secunda, qua descendit in infernum, tertia autem resurrectionis est dies." Both writers imply that the passage points to Christ. On the various Jewish interpretations, and especially Ibn Ezra, who interprets "in two days" as "in a short time," see *Paradosis*, **1306**.

57 *The Northern Kingdom*. Hos. i. 2—5 "the land" refers to Israel; *a journey of three days*, Josephus, *Life* § 52; *Hezekiah*, see 2 Chr. xxx. 6—11; *quoted...twice*, see p. 49; *both of them together*, Gen. xxii. 8. One Targum (Jer. 1) has "both of them in heart entirely as one," another (Jer. 11) "both of them together with a contrite heart"; *on the third day*, Gen. xxii. 4, see Philo i. 457; *be thou perfect*, Gen. xvii. 1 (comp. Mt. v. 48 "Be ye therefore perfect (R.V. Ye therefore shall be perfect) as your heavenly Father is perfect").

58 *The third day I am perfected*, Lk. xiii. 32; *Origen and Jerome*, see above, note to p. 56; *the words of Moses*, Exod. iii. 18.

59 *We will worship*, Gen. xxii. 5; *as it is said*, Gen. xxii. 14; *could not be holden*, comp. Acts ii. 24; *Jonah*, Mt. xii. 40, Jon. i. 17. Origen has left no comment on Jon. iii. 3 "three days' journey," but Jerome's (which suggests indebtedness to Origen) takes the "three days" as referring to Christ's sending the apostles to baptize in the name of the Three Persons, and Jon. iii. 4 "one day" as referring to the One God.

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61 *With the clouds* (Dan. vii. 13). This occurs in Mk xiv. 62, but not exactly in Mk xiii. 26, Mt. xxiv. 30, xxvi. 64, Lk. xxi. 27, which have a different preposition.

62 *Shall be manifested*, 1 Jn iii. 2, Col. iii. 4, Clem. Rom. § 50; *some connection*, 1 Thess. iv. 17; *shall judge angels*, 1 Cor. vi. 3; *holy ones* or *saints*, 1 Thess. iii. 13; *the angels of his power*, 2 Thess. i. 7; *angels of evil*, Ps. lxxviii. 49.

63 *Milton, Comus* l. 218 "Him to whom all things ill Are but as slavish officers of vengeance"; *the same context*, 2 Thess. i. 10; *not "angels" in the ordinary sense.* The proof of this is too technical to be given here. It will be given in *The Son of Man* (see above p. xx); *not even to the Son*, Mk xiii. 32, Mt. xxiv. 36; *almost non-occurrent.* It does not occur elsewhere in Mk, but it occurs in Mt. xi. 27 (parall. to Lk. x. 22).

64 *These three...Johannine instances*, Jn i. 51, xii. 29, xx. 12; *because he is son of man*, Jn v. 27; *ever with the Lord*, 1 Thess. iv. 17.

65 *Follow the Lamb*, xiv. 4; *may be all one*, Jn xvii. 20—21; *always "coming,"* Jn i. 9; *follow thou me*, Jn xxi. 22; *the secret things*, Deut. xxix. 29.

66 *If any one love me*, Jn xiv. 23; *Another, a Paraclete* etc., Jn xiv. 16—18, see *Johannine Grammar*, **2352—3**, **2630**, **2793**; *glorified*, Jn xiii. 31; *some portion of ourselves*, Epict. I. i. 12.

69 *In thy glory*, Mk x. 37; the parall. Mt. xx. 21 has "in thy kingdom"; *John...in his prologue*, Jn i. 14, 15, 18, comp. Jn v. 44.

70 *That they may behold*, Jn xvii. 24.

PART II[1]

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74 *The Lesson.* See Is. lxi. 1—4, and comp. Lk. iv. 18—19, on which see Horae Hebraicae as to the length of a reading; *incompatibility*, see Joseph. *Ant.* xviii. 1. 5. That the meaning is "incompatibility," not "superiority," is indicated by Philo ii. 370 and other passages.

75 *Jesus...the Temple*, Lk. ii. 43—9, Jn ii. 13—17; *monopolies*, comp. Hor. Heb. on Mt. xxi. 12.

76 *Predicted*, Mk xiii. 2, Mt. xxiv. 2, Lk. xxi. 6; *destroy this temple* etc., Jn ii. 19—22; *build another* etc., Mk xiv. 58, comp. Mt. xxvi. 61, Lk. om.; *shewn above*, see Part I, chapters ix and x; *Luke...omitted them*, Lk. xxii. 66 foll. (comp. Mk xiv. 56—9, Mt. xxvi. 59—61) and Lk. xxiii. 35 (comp. Mk xv. 29, Mt. xxvii. 40).

77 *A contrite spirit*, Is. lvii. 15, comp. Ps. li. 17; *the place of my throne*, Ezek. xliii. 7 (see pp. 81—2); *without walls*, Zech. ii. 2—4; *Jewish tradition*, see Yalkut on Zech. ad. loc.; *the Lord is there*, Ezek. xlviii. 35; *I have formed him*, Is. xliii. 7, 1.

78 *All Israel*, Rom. xi. 26; *measure the temple*, Rev. xi. 1; *the measure of a man*, Rev. xxi. 10—17; *the twelve tribes*, Rev. vii. 4; *living stones*, 1 Pet. ii. 5; *Jehovah...there*, Ezek. xxxv. 10, xlviii. 35.

79 *As a city...bound neighbourly*, Ps. cxxii. 3—4. The Heb. verb rendered "bound-neighbourly" is *châbar*. Hence *Chaberim*, "neighbours," mentioned on p. 80, on which see Schürer II. ii. 8, 22—5; *City of the Great King*, Mt. v. 35; *the Wisdom of God*, compare Lk. xi. 49 foll. and xiii. 34—5, with Mt. xxiii. 34—9; *the city which hath the foundations*, Heb. xi. 10.

81 *The two mentions of humanity*, Ezek. i. 26, ii. 1; *a second coincidence*, Ezek. xliii. 7.

82 *The Epistle to the Hebrews*, Heb. i. 1 foll., ii. 5—16; *in Abraham*, Gen. xviii. 18.

83 *My Father and your Father*, Jn xx. 17; *Son of God* etc., see Part I chapter v.

84 *Building* etc., Gen. xxx. 3, 1 S. ii. 35, Ps. cxviii. 22; *for all the nations*, Mk xi. 17 quoting Is. lvi. 7 (LXX), the parall. Mt. xxi. 13, Lk. xix. 46 omit "for all the nations"; *not ashamed*, Heb. ii. 11; *honour all men*, 1 Pet. ii. 17; *seen above*, p. xvii.

86 *Upon the Rock*, Mt. vii. 24—5, Lk. vi. 47—8; *petros...petra*, Mt. xvi. 13—17; *a Jewish tradition*, see Levy iv. 32 *b*.

[1] References to passages already frequently given in Part I will not invariably be repeated in the following pages.

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87 *The Rock*, 1 Cor. x. 4 (on which see Wetstein), Deut. xxxii. 4; *be thou perfect*, Gen. xvii. 1; *kindness* (preferable to "mercy") see the Author's *Apologia* pp. 28—31; *Origen*, see Hom. Jer. xvi. 3, and Cels. vi. 77; *a living stone* etc., 1 Pet. ii. 2—5.

88 *Honey* etc., Deut. xxxii. 13, Ps. lxxxi. 16; *Philo*, i. 213; *Abraham*, Jn viii. 56 "Your father Abraham rejoiced to see my day; and he saw it, and was glad"; *bidden the disciples*, Mt. v. 48; *Jewish tradition*, see Midrash and Rashi on Ps. lxxv. 3.

89 *Words of eternal life*, Jn vi. 68.

91 *The Sanhedrin*, Exod R. (on Exod. xv. 1); *to build and to plant* Jer. i. 10.

92 *A merry heart*, Ecclus. i. 12.

93 *Origen*, see Hom. Jer. xiv. 5; *Jerome*, on Jer. i. 9—10: comp. Jer. xxv. 17 "Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me."

94 *Touched my mouth*, Jer. i. 9; *repent*, Mk i. 15; *taught with authority*, Mk i. 22, 27; *the prince of this world*, Jn xii. 31; *fallen from heaven*, Lk. x. 18.

95 *Isaiah...Matthew...*, Is. liii. 4, comp. Mt. viii. 17; *above-mentioned "first lesson,"* see p. 74.

96 *Hath laid on him*, Is. liii. 6; *in the Acts of the Apostles*, Acts x. 35—8.

97 *Entered into Ezekiel*, Ezek. ii. 2; *the Lord is there*, see pp. 77—8.

98 *Not to be ministered unto*, see p. 44 foll.; *left empty*, Mt. xii. 44, comp. Lk. xi. 25; *sin no longer*, Jn v. 14, the present imperative implies that the man has been a sinner and is warned not to continue in sin.

99 *Receive ye*, Jn xx. 22; *Shakespeare*, *Much Ado*, IV. 1. 220 foll.; *in the quotation...sacrifice*, see p. 49; *delivered up...make intercession*, see Part I chapter VIII, especially pp. 40—41.

100 *Killed...smitten...crucified*, see Part I chapters VIII and IX.

101 *A little while*, comp. Jn xvi. 16—19.

104 *Was separated* (R.V. parted) *from them*, Lk. xxiv. 51. R.V. text continues "and was carried up into heaven," but these words are (R.V. marg.) omitted by "some ancient authorities" and doubly bracketed by Westcott and Hort; *a proverb*, Prov. xvii. 9 "he that harpeth on a matter separateth chief friends."

105 *Going*, or *going home*, see *Johannine Vocabulary*, **1652—64**; *Now hath the son of man been glorified*, Jn xiii. 31, see *Johannine Grammar*, **2446**.

106 *I have conquered*, Jn xvi. 33; *Luke's description*, Lk. xi. 22; *the spirits in prison*, 1 Pet. iii. 19; *my God*, Mk xv. 34, Mt. xxvii. 46, Lk. om., comp. Jn xx. 17 "my God and your God."

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107 *My Lord and my God*, Jn xx. 28; *Whom have we in heaven but thee?* comp. Ps. lxxiii. 25; *counted it not a prize*, Philipp. ii. 6.

108 *Another self*, Jn xiv. 16, see p. 110.

109 *Signs*, see *Johannine Vocabulary*, **1686** *e*; *spirit* and *power*, Zech. iv. 6, Rom. i. 4, xv. 13, 19, 1 Cor. ii. 4, v. 4 etc.; *greater works*, Jn xiv. 12; *one brief passage variously reported*, Mk xiii. 11, Mt. x. 19—20, Lk. xii. 12, comp. Lk. xxi. 14—15.

110 *A mouth and wisdom*, Lk. xxi. 14—15; *Another*, Jn xiv. 16, see *Joh. Gram.*, **2791—5**.

111 *Bringing destruction...or purifying.* The best illustration of this twofold meaning is in Exod. iii. 2—3; *two-edged sword*, Ps. cxlix. 5—6, comp. Rev. i. 16, ii. 12, Heb. iv. 12 "The Word of God is...sharper than any two-edged sword...and quick to discern the thoughts and intents of the heart"; *in Isaiah*, Is. xlix. 2 foll., lix. 17—21; *and with fire*, Mt. iii. 11, Lk. iii. 16; *not...peace*, Mt. x. 34, Lk. xii. 49—51, comp. Lk. xxii. 36 "buy a sword."

112 *Philo's description*, i. 565, ii. 247; *your members...on the earth*, Col. iii. 5 quoted by Origen on Jer. xii. 11, where he says "Behold the earth (i.e. the earthly element) in thyself"; *Luke's precept*, Lk. xiv. 26; *John adds "in this world,"* Jn xii. 25; *my peace*, Jn xiv. 27; *henceforth*, inserted by Mt. xxvi. 64, Lk. xxii. 69, omitted by parall. Mk xiv. 62.

113 *Made his footstool*, comp. Ps. cx. 1 quoted by Jesus previously in Mk xii. 36, Mt. xxii. 44, Lk. xx. 42—3, as referring to the Messiah; *if any man shall hear* etc., Jn xii. 47—8, "continueth rejecting" is an attempt to express the present participle.

114 *With the Spirit of God*, Mt. xii. 28, parall. to Lk. xi. 20 "with the finger of God"; *sin against the Holy Spirit*, Mk iii. 28—9, comp. Mt. xii. 31—2, Lk. xii. 10. [Note also Mk xii. 36 "David said...in the Holy Spirit," Mt. xxii. 43 "in the Spirit," Lk. xxii. 40 "in the book of Psalms"]; *the public "cry,"* Jn vii. 37—9 "Jesus stood and cried saying, 'If any man thirst....' But this spake he of the Spirit,...for the Spirit was not yet [given]."

117 *Marvelling...in connection with exorcism*, Mk i. 22—3, 27; *be thou muzzled!*, Mk iv. 39 literally translated. R.V. renders it here "Be still" and in Mk i. 25 (to an unclean spirit) "Hold thy peace."

119 foll. On chapter ix, it has not been thought necessary to give the references to all the passages quoted from the fourth gospel.

122 *Heaven and earth*, Mk xiii. 31, Mt. xxiv. 35, Lk. xxi. 33 (in the Discourse on the Last Days); *for the fall and rising again*, Lk. ii. 34, comp. Jn vi. 63, 68, xii. 48, xv. 3.

123 *Johannine Revelation*, Rev. ii. 17, iii. 12, xix. 12.

124 *No one knoweth the Father*, Mt. xi. 27, Lk. x. 22.

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